

THE
Christian-Quaker
AND HIS
Divine Testimony
Stated and Vindicated,
FROM
SCRIPTURE,
Reason and Authority

By M. Penn.

Veritas fatigari potest, vinci non potest. Ethic.
& Beat. lib. 1.

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M O R

SECRET

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TO THE
Noble Bereans
Of This AGE.

WHen our dear Lord
Jesus Christ, the
Blessed Author of the Chri-
stian Religion, first sent forth
his Disciples, to proclaim the
Happy Approach of the Hea-
venly Kingdom, among several
other Things that he gave
them in Charge, it pleas'd him
to make this One of their In-
structions ; Into whatsoever
City or Town ye shall enter,
enquire who in it is Worthy :

A Fore-

The EPISTLE.

Fore-seeing the ill Use Unworthy Persons would make of that Message, and with what Unweariedness the implacable Pharisee and subtil Scribe would endeavour to Pervert the Right Way of the Lord, and thereby prejudice the Simple against the Reception of that Excellent Testimony.

This being the Case of the People called Quakers, who above every Tribe of Men are most Maliciously Represented, Bitterly Envied, and Furiously Oppugn'd by many of the Scribes and Pharisees of our Time, for as Impious Wretches as Those of that. Reputed

The EPISTLE.

Reputed our Blessed Saviour
and his Constant Followers, it
becometh us in a Condition so
desperate, to provide our selves
with some Worthy Readers,
Men that dare trust their Rea-
son above Reports, and be Im-
partial in an Age as byass'd
as this we live in; whose
Determinations shall not wait
upon the Sentence of Ignorance
nor Interest, but a Sincere and
Punctual Examination of the
Matter.

And since there are None
recorded in Sacred Writ, on
whom the Holy Ghost con-
ferr'd so Honourable a Cha-
racter, but the Bereans of that

The EPISTLE.

*Age (for that they both search-
ed after Truth impartially,
and when they found it, im-
braced it readily) for which
they were entituled Noble)
Therefore it is that to you,
the Off-spring of that Worthy
Stock, and Noble Bereans of
our Age, I in behalf of the so
much Calumniated Abettors of
the Cause of Truth, chose
to dedicate this Defence of
our Holy Profession from the
Injurious Practices of a sort
of Men, who not unlike to
the Jews of Thessalonica, that,
Envyng the Prosperity of the
Gospel among your Ancestors,
made it their Business to stir
up*

The EPISTLE.

up the Multitude against the Zealous Promoters of it. And no Matter what it be, provided they can but Obtain their End of fixing an Odi-um upon the Quakers: They do not only boldly condemn what they esteem Worst in us (how deservedly we will not now say) but slyly insinuate what is Best, to be Criminal.

The Sobriety of our Lives, they call a Cheat for Custom; and our Incessant Preachings and Holy Living, a Decoy to Advance our Party: If we say No-thing to them when they interogate

The EPISTLE.

interrogate us, 'tis Sullenness or Inability; if we say Something to them, it is Impertinency or Equivocation. We must not believe as we do believe, but as they would have us believe, which they are sure to make obnoxious enough, that they may the more securely inveigh against us. Nor must our Writings mean what we say we mean by them, but what they will have them to mean, lest they should want Proofs for their Charges. It was our very Case that put David upon that Complaint, Every day they Wrest my Words:
All

The EPISTLE.

All their Thoughts are against me for Evil: *But to David's God we commit our Slander'd Cause, and to you the Bereans of our Age.*

Degenerate not from the Example of your Progenitors; if you do, you are no longer True Bereans, and to such only we inscribe this Work: If you do not, we may assure ourselves of the Justice of a Fair Enquiry and an Equal Judgment.

The God and Father of our Lord Jesus Christ augment your Desire after Truth, give you clearer Discerning of the Truth, and enable
you

The EPISTLE.

you both more readily to
Receive, and with greater
Resolution to Maintain the
Truth. I am

A Christian Quaker, and

Your Christian Friend,

William Penn.

THE

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CH A P. I.

The Introduction. Three Questions proposed, stating the Matter to be Treated upon. First, What is Salvation? Ans. To be saved from Sin as well as from Wrath, and not from Wrath without Sin.

BEing to Write of the *Light of Christ within*, the *Great Principle of God in Man*, the *Root and Spring of Divine Life and Knowledge in the Soul*; that by which *Salvation is Effected for Man*, and which is the *Characteristick of the People called Quakers*, their *Faith and Testimony to the World*: I chuse to consider it under these *Three following Questions*, as Stated by none of the meanest of our Adversaries, being Comprehensive of the *Principle*, its *Force*, and *Friends*; wherein I endeavour to salve those *Objections*, as they naturally arise, which either have been, or may be advanced against what is Asserted by us, in favour of this *Divine Principle*, and its *Effects upon Mankind*: Which I Recommend to my Reader's serious Consideration; desiring that *Patience* and

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Impar-

Impartiality may keep them Company in the Perusal thereof, it being writ for their *Advantage*, as well as our *Vindication*, that they may have a nearer and clearer Prospect of that Way the Blessed ever trod to Glory.

1. **What is that Salvation, which the Light leads to?**

2. **What is this Light, and how does this Light lead to It?** And,

3. **Who this HE or THEY are, that Obey this Light, and in Obeying, attain Salvation?**

I. By **Salvation**, we understand, as by Scripture is deliver'd to us, *Man's being saved from Sin here, and the Wages of it, which is Wrath to come*: Whereby we are taught, Utterly to renounce and reject the Common Acceptation of it, as the full and compleat Force of the Word, *viz. Barely to be saved from Punishment hereafter*: In which Security, through a vain Expectation of Salvation, whilst not Really and Actually sav'd from the Power of Sin, through the Invisible Power of Christ, Thousands die. In short, We call Salvation, *Christ's making an End of Sin, Destroying the Works of the Devil, Finishing of Transgression, Binding the Strong Man, and spoiling of his Goods in the Hearts and Consciences of Men and Women; and bringing in his Everlasting Righteousness into the Soul, whereby to Cleanse, Wash, Regenerate, Renew and Refresh*

fresh the Soul; in one Scripture-Phrase, to Save his People from their SINS.

These are the Times of Refreshment, and this is the Day of Restitution; and thus is HE King, to Reign; Prophet, to give Vision; and High Priest, to Anoint with the Holy Unction, that leadeth his People into all Truth, Whose Lips alone preserve Knowledge; and therefore is It the Unchangeable Gospel-Rule to Believers: And those who are thus freed or saved here from the Power, Nature, and Defilement of Sin, are the alone Persons, that are or shall be hereafter saved from Eternal Wrath and Vengeance, the heavy Recompence of Sin. All this we understand by that Word Salvation; and in this Center, the Great and Glorious Prophecies and Performances of Christ.

CH A P. II.

The Second Question stated: Particularly what is meant by Light. It is a Principle that discovers the State of Man, and leads to Blessedness.

THE Second Question runs thus: What is that **Light** which leadeth to Salvation, and, How doth it lead to Salvation?

By *Light*, I understand not the Metaphorical Use of the Word; as when Christ said to his Disciples, *Ye are the Lights of the World*; or, as the Apostle speaks, *Now are ye Light in*

the Lord; nor yet the meer Spirit or Reason of Man. But Christ, that Glorious Son of Righteousness, and Heavenly Luminary of the Intellectual or Invisible World; represented, of all Outward Resemblances, most exactly by the Great Sun of this Sensible and Visible World: That as his Natural Light ariseth upon All, and gives Light to All, about the Affairs of this Life, so that Divine Light arises upon All; and gives Light to All that will receive the Manifestations of it, about the Concerns of the other Life. Such a Light I mean by That Light which lighteth every Man that cometh into the World, and that leadeth those that obey it, to Eternal Salvation.

The Scripture says no less, *John 1. 4, 9. In the Word God, was Life, and that (very) Life was the Light of Men, that inlightneth every Man that cometh into the World.*

But to demonstrate it the most obviously that I can, to the lowest Capacities, I shall evidence the Nature and Virtue of this Principle Light, by the Holy Effects of it, which is the **how**, or the **why** way it leadeth to Salvation. This is so necessary in order to explicate the other, that as the Tree is known by its Fruits, so is the True Saviour by His Salvation. If then I can make it appear, that the Light, as obey'd in all its Discoveries and Requirings, is Sufficient to Salvation, All must yield to the Efficacy of the Light within.

I shall then by the Properties of this Light prove it Saving: In order to which, I shall begin with the first Step towards Salvation.

viz

viz. *A Sight of the Cause of Damnation*; and that this is given us by *The Light within*, the Scripture is very plain, which is the Great Record of Saving Truth, and of that Blessed Testimony Christ has left to his Flock.

C H A P. III.

That the Light within manifests Sin; yea, All Sin. That Apostacy, or Sin in any, is no Argument against the Light. That the Services of the Jews shew No Imperfection in the Light, but the People, whose Minds were abroad. If Insufficiency against the Light should be admitted, because of Wickedness in Men; the same may be objected against the Scriptures, which overthrows our Adversary's Assertion concerning their Sufficiency.

THE Light with which Christ Lighteth All Men, manifests Sin, as these Words import; *For every one that doth Evil hateth Jo. 3. 20. the Light, neither cometh to the Light, lest his Deeds should be reprov'd: Implying, That if they would have brought their Deeds to the Light, the Light would have Detected them, and Tryed them; which makes the Light the Touchstone, Rule and Judge of Conversation and Practice. To which the Apostle Paul bears express Testimony, in his Epistle to the*

B 3 Ephesians,

Eph. 5. 13. Ephesians, That whatsoever is Reproved, is made manifest by the Light; For whatsoever makes manifest, is Light: Where the Universality of the Apostles Assertion shews, That nothing that is Reproved; as all Sin is, is, or can be excluded from the Search or Knowledge of this Light: Which takes in as well Thoughts, as Words and Deeds. So that nothing being reprov'd, which the Light doth not First Manifest, how obvious is it to every Understanding, if that the Light must needs have been, and be in all Men, in order to such Manifestation and Conviction, or Man could not have known Sin.

* That is
the cause.

It is as much as if the Apostle had said, * Sin is that which Damns all Men; now it could not Damn, if it were not Reproveable, and it could never be Reproveable, if the Light did not Manifest and Condemn it as Such. So that our Adversaries affirming the Light not to be Sufficient to Discern all Sin, is a flat Repugnancy, and a down-right giving of the Lie to the Apostle. For, says the Apostle, All things that are Reproved, are made manifest by the Light. But say They, All things that are Reproved, are not made Manifest by the Light. Sober Reader, dwell here a while, and after a little pause, tell me, Who deals most Unworthily with the Apostle, and the Holy Scriptures of Truth, They or the Quakers?

Obj. But it is Objected, If there be that Light in All Men, how comes it, that All Men

Men are not Convicted of their Disobedience and Duty, as the Heathens of Old, and many Infidels at this Day? Did the Light in Saul reprove him for Persecuting the Church?

I Answer, That this Objection does no way Impugne or Lessen the Efficacy of the Light, although it greatly aggravates their Evil that so Rebell'd against it. But that there were *Heathens*, who became a Law unto themselves, through the degree of Light they had; by which they did the things contained in the Law, and were preferred far before the Circumcision that kept not the Law; the Apostle Paul himself, is very exprefs in that known Passage to the Romans, Ch. 2. Nor are other *Rom. 2. Histories* silent, but loud in their Acknowledgment of very Divine Attainments, which, by this Light, several Famous Gentiles arrived at; who, for their Belief of *One Eternal Being*, his Communication of *Divine Light* to Men, the Necessity of *Holy Living*, and of an *Immortality*, with their *Strict Manners*, They are left with Honour upon Record, by Credible Writers, and their Praises not a little augmented by After-Ages, even of those called *Christians* too. Such were, *Pythagoras, Timaeus, Solon, Bias, Chilon, Anaxagoras, Socrates, Plato, Plotin, Antisthenes, Xenocrates, Zeno, Antipater, Seneca, Epictetus, Plutarch, Marcus Aurelius Antoninus*, and others.

But what if *Jews* and *Gentiles* at any time did Apostatize; and, particularly, what if *Saul* persecuted the Church of God, putting *Disobedience* for Duty, *Murder* for Service, Will it follow, that the Light was Insufficient? By no means, but rather that *Saul* was *Rebellious*, *Stiff-necked*, *Resisting* the Holy Ghost, as did his *Fathers*, so did he: And thus much the VVords themselves shew, for 'tis said by the Text, *He kickt against the Pricks*. Then it seems there were Pricks: And where were they, if not in his Conscience? And what were they, if not the Convictions of the Light of Christ within him, which *Manifests* Evil, and *Reproves* the Deeds thereof? Otherwise called the Son of God, which to the *Galatians*, he said, *It had pleased God to reveal to him*: Though *Paul* knew him not, nor his Voice of a long time, his Eye being darkened, and Ear stopt by the God of this VVorld, who had crept into the Outward Forms of Religion, then, as now, and therein employ'd many *Emissaries* to decry that Pure, Heavenly and Invifible Life of Truth and Righteousness, which was then, and is now begotten in the Hearts of many, not only to confound the Idolatries of the *Gentiles*, but to end the Formality and Outward Services of both *Jews* and *Carnal Christians*.

And I affirm on God's behalf, and with the Reason of a Man, That it is most absurd for any to charge the Rebellion of Men, to the Insufficiency of the Light: For if Men are VVicked, is it not against Knowledge? And
if

if it be, where is the Fault? Else, if Men are so, not because they would not be better; but because they neither see nor know, nor are able to do better, how Heavy, how Black, and how *Blasphemous a Character* doth the Consequence of such an Opinion fasten upon the Good and Righteous God of Heaven and Earth; since it supposes him, not to have given Means *sufficient* to do that which he requires of them, and for not doing of which, they are to be sentenced to *Eternal Misery*? But I confess, How deep soever this may stick with Impartial Spirits, I almost despair of entering some of our *Adversaries*, whose Souls are pinch'd up within the narrow Compass of a most *Unmerciful Kind of Predestination*; making the Eternal God, as Partial as themselves; like some Ancients, That because they could not Resemble God, they would make such Gods as might *Resemble* them.

I say, what else can be the tendency of this kind of Doctrine, against the Sufficiency of the *Light Within*, than that the Gift of God is not *Perfect, or Able*, because Men don't Obey it; and that the Talent God has given to all, is *Therefore Insufficient* for the End for which it was given, because Man *Hides* it in a Napkin?

Again, Let them tell me, VVould it be a good Argument, that if the same Corn should be sown in a Fertile, and a Barren Soil, that *Growing* in one, and not in the other, the Fault should be in the Seed, and not rather in the Ground?

VVho

VWho knows not, how Tradition and Custom have Overlaid much of Conviction, and benumbed the World, and that it is through Lusts and Pleasures, become Blind and Stupid as to the Invisible Things of God. Alas! there had never been so much Need of many Exteriour Dispensations and Appearances of God, in Reference to Religion, so much preferred by the Professors of this Day, had not Mens Minds been departed from the Inward Light and Life of Righteousness: So that they being *Outward* and *Abroad*, God was pleased to meet them *there* in some *External* Manifestations: Yet so, as to turn them home again to their first Love; to that *Light and Life*, which was given of God, as the VWay and Giver to Eternal Salvation.

Isa. 1.

ch. 66.

Nor could any of those things cleanse, as concerning the Conscience; wherefore God still, by his Servants and Prophets, admonished and warned the People of Old, *To Put Away the Evil of their Doings, and Cease to do Evil and Learn to do VVell, and to VVash themselves, and to Cleanse themselves*; for that all their Exactness in Outward Services, was otherwise, but as the *Cutting off a Dog's Neck*: A Sacrifice equally pleasing. VWherefore the Abrogation of all Outward Dispensations, and the Reducing Man to his first State of Inward Light and Righteousness, is called in Scripture, *The Times of Refreshment, and the Restitution of All Things.*

In short, Though there have been External Observations, and Ordinances in the VWorld,

by

by God's Appointment, as *Figures* and *Shadows* of the Good Things to come, either to *Prevent* the *Jews* from the Outward splendid VVorship of the Idolatrous *Gentiles*, that he might retain a *Peculiar Sovereignty* over them, or to shew forth unto them a more *Hidden and Invisibile* Glory; this remains sure forever, That *Light Within* there was, and that the Ancients saw their *Sins* by It, and that there could be no *Acceptance* with God, but as they Walk'd up to It, and were *Taught* to put away the Evil of their Doings by it: Suitable to that Notable Passage, *The Path of the Just is a shining Light, that shines clearer and clearer unto the Perfect Day.* I would fain know, what this *Day* was, if not that of *Salvation*? Can there be any *Night* or *Darkness* in the *Day*? Surely no. What if their *Light* was not so large, VVas it therefore not *Saving*? Yes surely. But as, where much is given, much is required, so where little is given, but little is required. If the *Light* was not so Gloriously manifested before the coming of our Lord *Jesus Christ* in the *Flesh*, *Less* was then required than since; yet it follows not, that there was *Two Lights*, or that the *Light* was not *Saving* before the *Visible Appearance* of *Christ*, to as many as lived in an *Holy Conformity* to it.

And if it be agreed, that *Blindness* in Men can be no Argument against the *Light* of the *Sun*, neither is this *Light Insufficient*, because the People of any Nation remain *Blind* through their *Vain Customs* and *Evil Practices*. Nay, should

should any such Doctrine be admitted, what would become of our Adversary's Opinion, *That the Light of meer Scripture is Sufficient of it self to give Men the Knowledge of God?* For if those that have the Scriptures, do not Know, Believe and Obey God, as they ought to do, will it not follow upon such a Principle, that the Defect is not in Them, but in the Scriptures? Certainly, the Consequence will hold as well against the Scriptures, as against the Light VVithin. If then such must wrong the Scripture, who so dispute, *Let them that think so, endeavour to Right the Light,* and not longer maintain a Position, that, being admitted, would overturn the Authority of the Scripture, as well as that of the Light Within.

CHAP.

C H A P. IV.

Another Objection against the Lights Sufficiency, to manifest what ought to be done, though it were able to discover what should be avoided. It is Answer'd, The Light not telling Man all it knows, or Man may know in time to come, is no Argument to prove it knows not All things. Men know more than they DO ; let them first Obey what they know, and then what is convenient, will be further Reveal'd. It is proved from the Reason of Contraries, because it shews what ought not to be done, from Scripture at large ; it does instruct what to do ; and that there is Vertue in it, to the Salvation of all that Believe and Obey it. That there is no Essential Difference between the Seed, Light, Word, Spirit, Life, Truth, Power, Unction, Bread, Water, Flesh and Blood : Only so denominated from the various Manifestations, Operations, and Effects of one and the same Divine Principle in Man.

BUT there is a Second Objection, viz. *That there seems to be a manifest Insufficiency in the Light, because, though several things are Revealed by it, yet several necessary*

necessary Matters are not, nor cannot ; So that, though it should manifest all that is Reproveable, yet cannot it Discover all that is Necessary to be either Believed or Done.

I Answer. This is but a peice of the former Objection already considered. I perceive the Pinch lies here, That because Men do not what they should, or don't Know all that may be fit for them to know, therefore the Light is *Insufficient*. The first will be Answer'd by what I have already said, the Reason being the Same for the Sufficiency of the Light, against such as charge it with Defect, because they do not what they should, as against those who so impeach it, because they do those things which they should not.

As for not knowing by this Light, all that is fit to be known, I deny it utterly : For things are necessary in reference to their proper times : *That may be requisite to morrow which is not to day.* It is fit for Children to learn to read, yet it is most necessary, that they should begin first to *spell*. If a School-Master should be charg'd with Insufficiency, because he tells not little Children as soon as they come, all that he knows, or all at once, when he *initiates them in the first Principles of Learning*, he would think himself Unreasonably dealt with. What then must we conclude, but that the Master may be very capable to teach, were his Scholar so, and willing to learn ? That if the Scholar Observes and Obeys his Master, He will Increase in his Learning :

Learning: That the Defect of the Scholar should not be laid upon his Master: That to tell or amuse him about things unsuitable to his present Capacity, were the ready VVay to *Overcharge* and wholly Spoil him: And consequently that the *Tutor* not telling his *Pupil* all that is fit to be known *at Once*, implies no Defect in, or Ignorance of those things in the Tutor: VVhich to apply Scripturally, in brief thus: *If you do my Will, you shall know (more) of my Doctrine: I have yet many things to say, but you are not able to bear them now.* If to say, that the Light of the Gospel is to be charg'd with Insufficiency, because it discover'd not to every Believer, all those *Ineffable* things Revealed to the Apostle, be both False and Antichristian, to what an Extremity of Zeal are They led against the blessed Light of the Son of God, as he is the Inlightner of Mankind, who charge It with *Insufficiency*, because it Reveals not at once to every Individual, in every Age, all that he shall ever know, *or that shall be known to Others in future times.* John 12. 16.

The Light then is not Insufficient, though it does not tell me all at one time, which may be a Duty to the End of the VVorld, especially in extraordinary Cases, whilst it informs me, or any Man, of Daily Duty. Yea, the *Light* is Sufficient in Point of Discovery, whilst it shews People much more than they do, and yet what they ought to perform. If such will say, and can prove, that they are come to the *Upshot* of the Light's Teachings, and that they have

have Learnt *whatever it is possible* for the Light of Christ to Teach him, and yet are able to make appear, that there is something further Wanting, they will prove themselves, not only above Men, but God also, who is the Fountain of all Light, that *Searcheth the Heart,* and *Trieth the Reins* of Men by the *Inshinings* of his manifesting Light, and which, as Obey'd, lead to God, who is the Fulness of all Light and Life. But indeed, this Light is the Saviour of *Death*, the *Wages of Sin*, to all that *Rebel* against it, and the Saviour of *Life* to those only, who are Obedient to it: For, Such shall not walk in Darkness, but have the Light of Life.

To conclude, If the *Light* be allowed to Manifest all things that are *Reproveable*, then by the just Reason of Contraries, should it be Sufficient to Discover all things that are *Approveable*, with respect to Man's *Faith, Salvation* and *Duty*. If the Light tells us, it is Evil not to Believe in God, it follows, that to Believe in God is according to the *Convictions* of the Light Within. And if it Reproves a Man for Being, it consequently Teacheth Him, that he ought to Be. If the Light Condemns *Theft*, does it not necessarily Instruct to *Honesty*? If it Reproves me for doing my own *VWill*, it implies, I ought to do his *VWill* to whom I owe all: And if it Checks a Man for Sin, it Instructeth him thereby to *Holliness*, *without which none shall see God*. In short, If it Manifest *Reproveable Things* to be such, at the same time it Condemns them, and Teacheth

Teacheth Things quite contrary: The Unfruitful Works of Darkneſs are judg'd by the Light, that the Holy Fruits of the Light may appear: *Ye were Darkneſs, but now are ye Light in the Lord*; and *The Reproof of Inſtruction is the Way of Life*. He that comes out of the Reproved Darkneſs, walks in the Approved Light; and who ſo answers the Holy Reproof, *unto Such is Sealed up The Inſtruction of the Way of Life*. And this brings me to the third Property of the Light, with Reſpect to Men, and that is, It doth not only Maniſt and Condemn Sin, and diſcover and incline to Purity, but as adhered to (or rather that Principle which is this Light) It is able, in Point of Power and Efficacy, to Redeem from Sin, and Lead to a State of Higheſt Felicity. *I am the Light of the World*, (ſaid Jeſus himſelf) *he that follows me ſhall not walk in Darkneſs, but ſhall have the Light of Life*. In which it is very evident, That the ſame Light, which maniſts Darkneſs, Redeems from it, and brings to a State of Life: That is to ſay, Thoſe, who confidently believe in Chriſt, as he maniſts himſelf a Light in their Conſciences, to condemn Sin in every Man's Fleſh (whom he hath therefore illuminated) and that obediently follow the Holy Requirings of it; (relinquiſhing the Pleaſures of Sin, which laſt but for a Seaton, and taking up the *Daily Croſs* to their own Luſts and Wills) ſhall moſt aſſuredly find this *Divine Principle*, which, in reference to the Dark State of Men, and the Diſcerning and

Eph. 5. 8.
Job 32. 8.

John 8. 12.

John 12.
36. 46.

John 17.1.
Rom. 1.19.

Conviction It brings with it, is Rightly Denominated *Light*; to have also Power and Efficacy, to save from that which it manifests and condemns Men for, and to bring them unto that Glory, of which it gives a true Revelation and Hope. For, the same Word of God, who is called the *True Light* that enlighteneth all Mankind, is also the *Life, Power, Wisdom and Righteousness* of the Father, *in whom are hid all the Treasures of Wisdom, and unto whom all Power, both in Heaven and Earth, is committed, who is Heir of all things:* Who also said, when in the World, *While ye have the Light, walk in the Light,* (for their Day of Visitation was almost over) or, as some Translations more truly have it, *While you have a little Light in you, believe in the Light, that ye may be Children of the Light.* Again, *I am come a Light into the World, that whosoever believes in me should not abide in Darkness.* So that a Sincere Faith in, and Obedience to the Light of Christ, as it shines in the Heart, whereby to give the Living and Experimental Knowledge of the Glory of God unto the Creature, is the Way to be Redeemed from Darkness, and to be made a Child of Light; or that there is Power and Vertue Sufficient in the Light of Christ, to Ransom the Souls of such as diligently adhere to it, from under the Power of Darkness. For as the true Knowledge of God is Life Eternal, so, whatever may be known of God, is manifested within, which Manifestation cannot well be without this Light, whose peculiar

peculiar Property it is to *Discover, Reveal,*
or *Manifest* the Mind and Will of God to
Mankind; as saith the Apostle; *For whatsoever*
doth make manifest is Light. In him was
Life, and that Life was the Light of Men:
But not therefore the Life of Men, Spiritually
and Unitedly considered. That was the Pe-
culiar Priviledge of those only who believ'd
in it, and walk'd according to it.

Ephes. 5.

John 1. 4.

There is a great Difference, tho' not in the
Principle, yet in its Appearance to Man, be-
tween *Life*, and *Light*. Such as truly believe
in it, the Word-God, as he appears to Illu-
minate the Heart and Conscience, and obey
it, do really come to know and enjoy a *New*
Nature, Spirit and Life: And in that Sense
it may be said, As the Life in the Word became
the *Light* in Man, so the *Light* by Obedience
became the *Life* in Man. *Who so follows me*
shall not walk in Darknes, but have the Light
of Life, (said Jesus). Not, that they differ
in Kind, only in Operation, with respect to
Man: For as it is the very *Life* of the Word,
(in the Word) it is the *Light of Men*; and so
much it is, let them reject the Vertue of it, if
they will: But 'tis no more than so in Man,
unless received, and believed by him, and
then it begets *Life, Motion, Heat*, and eve-
ry Divine Qualification in the Soul, suitable
to the State of the *New Birth*. And thus the
Life of the Word, which is *Light* common,
becomes the *Life* of every such Particular,
by communicating to, or ingenerating *Life*
in the Soul; so that 'tis no more he that
C 2 lives,

John 8.12.

lives, but Christ (the Word-God, whom he hath now *Put* on, and who is become his very *Life*, as well as *Light*) that liveth and dwelleth in him.

Let not Men then in their Dark Imaginations, with their *Borrowed Knowledge* from the meer Letter of the *Scriptures*, contend against the *Sufficiency* of what they Obey not; neither *Tryed*, and so cannot judge of its Power, Virtue, and Efficacy; which works out Salvation for as many as are turned to It, and abide therein.

And indeed, so very express are the Scriptures in Defence of the Sufficiency, and Necessity of the Light to Salyation, that it seems to have been the great Design of our Lord Jesus Christ, in delegating his Disciples to preach his Everlasting Gospel, *Viz.* That they might Open the Eyes of People, and turn them from *Darkness to the Light*, and from the Power of Satan unto God; that they might receive Remission of Sins, and an Inheritance among them that are Sanctified thro' Faith that is in Me. Who is this ME? He that is both the *Light of the World*, and the *Power of God unto Salvation*. Now certainly, the Eyes that were then blind, were not the Natural, but *Spiritual Eyes* of Men, (and such must also be the Darkness and Light also) blinded by the god of this World, who *Rules* in the Hearts of the Children of Disobedience: No Wonder then if the Light was not comprehended of the Darkness, and that Blind People did not see the Light:
But

But it plainly proves, That Light there was, though not seen. Now the Work of the John 1. 9. Powerful Ministry of the Apostles was, To open this Blind or Dark Eye of Man's Mind, which the god of the World had blinded, and then to turn them from that Darkness, to the Light: The Darkness or *Evil* was within, so was the Light also; since the Illumination was necessary, where the Darkness was predominant: Consequently, the Way to be Translated from Satan's Power unto God; and to have Remission of Sins, and an Inheritance with them that are Sanctified, is, to be turned from the Darkness, or Sin in the Heart, unto the Marvellous Light, that had long shined there uncomprehended, to wit, the *Gospel*, which is called both the *Light* and *Power* of God.

The same Apostle in his Epistle to the *Romans*, is more express concerning the Holy Nature and Efficacy of the Light to Salvation, when he thus exhorts them; The Night is far spent, the Day is at Hand; Let us therefore *cast off the Works of Darkness, and put on the Armour of Light*: Let us walk honestly, as in the Day; not in Rioting and Drunkenness, not in Chambring and Wantonness, not in Strife and Envy, but *Put ye on the Lord Jesus Christ*, and make no Provision for the Flesh, to fulfil the Lusts thereof. From whence I shall briefly remark three Things, greatly to our Purpose, and the Truth's Defence in this Matter. Rom. 13. 12, 13, 14.

2 Cor. 6.
34.

1. That there is an absolute Opposition, betwixt Light and Darknes: As Darknes can only Vail the Light from the Understandings of Men, so Light only can Discover and Dispel that Darknes. Or thus, That the Light Manifests and Condemns the Works of Darknes; *for, what Communion hath Light with Darknes?* Their Difference shows the Divine Efficacy of the Light.

2. That in this Light there is **armour**, which being Put on, is able to Defend against, and Conquer Darknes; and Secure the Soul from the Evil of it: Otherwise, it would be very strange that the Apostle should exhort the People to Put It On, to Defend them against the *Worker* and *Works* of Darknes.

3. That Putting On the Armour of the Light, and Putting On the Lord Jesus Christ (the Light of the World) are Synonymous, or one and the same thing, and for one and the same End; as may be observed from the Apostle's Words, **Let us put on the armour of Light**, and walk Honestly, as in the Day, not in Rioting and Drunkenness, not in Chambring and Wantonness, not in Strife and Envying.

But put ye on the Lord Jesus Christ, and make no Provision for the flesh, to fulfil the Lusts thereof.

I hope then, neither will it be disallow'd, that Christ is *That Light*, with which Men are Inlightned, (but more of that anon) nor is that Light Men are exhorted by us to Obey, a *Naked and Insufficient*, but a *Searching, Expelling*,

elling, Powerful, and Arming Light, against Darkness, and all its Unfruitful Works, and consequently **Saving**.

Thus the Beloved Disciple testifies very Emphatically, in his first Epistle, where he gives us a Relation of the Apostolical Mission: *This then is the Message which we have heard of him, and declare unto you, That God is **Light**, and in him is no Darkness at all; if we say, we have Fellowship with him, 5, 6, 7. and walk in Darkness, we Lie, and do not the Truth; But if we **walk in the Light**, as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from **all Sin**.* John 1.

Here is a brief Stating of the whole Great Case of Salvation: (1.) What God is; *Light*. (2.) Who they are that can have no Fellowship with Him; *Such as walk in Darkness*, that is, *Sin*. (3.) Who they are that have Fellowship with him; *Such as walk in the Light, as he is in the Light*. (4.) The Reason, Why, is given; because such as walk in the Light, are therein *sure to feel* the Vertue of Christ's Blood, to cleanse them from All Unrighteousness. Where observe, that the Light's leading us out of Darkness, that is, *Unrighteousness*, is the same thing with the *Blood of Jesus Christ, cleansing from all Sin*: Sin and Darkness, and to be cleansed from the one, and to be translated from the other, is in the Text *Equivalent*: Otherwise, a Man might be delivered from Dark-

ness, and walk in the Light, and not be cleansed from Sin, which is *That Darknes*: A thing Absurd and Impossible. In short, they go together.

By this it is evident, that the Light being *walkt in*, doth directly lead to God, and Fellowship with him, who is the Saving Light and Health of all Nations; and consequently, that the Light leads to Salvation; for that is **Salvation**.

Many are the Denominations that are given in Scripture to one and the same Thing. Christ is called, the *Word*, the *Light*, the *Way*, the *Truth*, the *Life*, the *Quickening Spirit*, the *Saving Health*, the *Saviour*; *Emanuel*, a *Rock*, a *Door*, a *Vine*, a *Shepherd*, &c. A State of Sin is sometimes called, *Darkness*, *Death*, *Disobedience*, *Barrenness*, *Rebellion*, *Stiff-neckedness*, *Eating of Sower Grapes*: And Wicked Men, *Briars*, *Thorns*, *Thistles*, *Tares*, *Dead-Trees*, *Wolves*, *Goats*, &c. On the contrary, a State of Conversion is sometimes expressed, by such Words, as, *Purged*, *Refined*, *Washed*, *Cleansed*, *Sanctified*, *Justified*, *Led by the Spirit*, *Baptized by one Spirit into one Body*, made *Circumcision without Hands*; *Regenerated*, *Redeemed*, *Saved*, *Bought with a Price*, &c. And Persons so qualified, *The Children of God*, *Children of Light*, *Children of the Kingdom*, *Heirs of Glory*, *Lambs*, *Sheep*, *Wheat*, &c. And that by which they became or continued thus, *Light*, *Spirit*, *Grace*, *Word*, *Fire*, *Sword*, *Hammer*, *Power*, *Seed*, *Truth*, *Way*, *Life*, *Blood*,

Blood, Water, Bread, Unction, that leadeth into all Truth. All which, respectively, is but one and the same in Nature, notwithstanding the great Variety of *Epithites*, or *Names*, given in Scripture. So *Sin*, or a Sinful State, is *variously* Denominated, from the divers Operations and Discoveries of the Nature of it in Wicked Men. The like may be said of the several Vertues in Good and Holy Men, as of that one Divine Principle, which so *Qualifies* and *Preserves* them. For as the Primitive Saints felt the Operation of the One Holy Principle, so they denominated It: To Men in Darknes they call'd it *Light*; to such as Believed and Obeyed, It became a Leader; and Those who had witnessed their Sins conquer'd, their Lusts cut down, their Hearts broken, and their Souls Washed, Redeemed, and daily Nourished up in the Truth, They called this Divine Principle, a *Sword*, a *Fire*, an *Hammer*, *Water*, *Flesh*, *Blood*, and *Bread*, and *Seed of Life*. In short, The same Heavenly Principle became *Light*, *Wisdom*, *Power*, *Counsel*, *Redemption*, *Sanctification*, and *Eternal Salvation* unto those who believed in it. So that the Variety of Expressions in the Scriptures, must not be taken for so many distinct things in Kind; no, nor sometimes in Operation.

And indeed, notwithstanding the *Light*, some would lodge in the bare Scriptures, *exclusive* of the Spirit, all the wise Men of the World, met together, would be confounded, to give a Right Account of the Matter therein
con-

contained, if they were not *Living, Experimental Witnesses* of the Work of the Holy Spirit therein expressed. For as He is not an Evidence, sufficient by Laws Humane, that was not an *Eye or Ear Witness*, neither are They *Right Evidences* for God and Christ, who have not been *Eye and Ear Witnesses* of the Light, Spirit, Grace, and Word of God in Their Hearts. And I can with Boldness affirm, They have no more Title to the Glorious Promises, declared in Scripture, than a Man has to a large Deed of Gift, *where he is not at all Named or Intended*. It is time then for such to look about them, lest the *Midnight Cry* overtake them, and their *Lamp be found without Oyl*: For I must needs tell them, in the Beloved Disciple's Language, *He that saith, he is in the Light, and hateth his Brother, is in the Darknes even until now*. And in my own Language, That I take It to be their State, who shew so much Envious Displeasure against an *Harmless* Suffering People, that never yet Offended, much less Justly provok'd them. But would they bring their Thoughts, Words and Deeds to this Light of Jesus, in their own Consciences, and let true Judgment pass upon Evil Thoughts, Words and Deeds, and patiently undergo the Heavenly Chastisements thereof, for their Disobedience to It, and Vilifying of It, They would come to witness a Conviction from Darknes to Light, and continuing to walk therein, as that Holy Way, in which the *Ransomed* of the Lord always did

do,

do, and shall walk through all Generations, and which leads to the Enjoyment of Eternal Peace: And such is the Excellency of Christ, the true Light of the Soul, that as He was the First, so shall He be the Last; yea, when all Outward Performances, Writings, and Worship, and the whole World shall be at an End, the Use and Excellency of this Light will remain for ever Divine; as saith *John* the Divine, *And they shall see his Face, and his Name shall be written in their Foreheads, and there shall be no Night there, and they* ^{Rev. 22.} *need no Candle, neither Light of the Sun; for* ^{4th 5th} *the Lord God giveth them Light, and they shall Reign for ever and ever, Amen.*

CHAP. VIII.

An Objection against the Light's Antecedency to Christ's Coming. The Light Saving from Adam's Day, through the Holy Patriarchs and Prophets time, down to Christ's, prov'd from Scripture.

HAVING then plainly shown from Scripture (1.) That the Light is *Saving*, since the Gal. 4. 16. time of Christ; beginning with its first Ap- Tit. 2. pearance in Man, as Manifesting of Sin. (2.) John 14. 6. Condemning of It. (3.) Redeeming Those John 1. 1, from Sin, that obey It: And that the same 2, 3, 4, 9. Principle which is called Light, is the Seed 1 Cor. 15. 45, 47, & Grace, 1. 24.

1 Joh. 2. Grace, Truth, Word, Spirit, Power, Uncti-
 27. and 5; on, Water, Way, Life, Flesh and Blood,
 6, 7, 8. Mystical; and therefore not another Being,
 John 6. than that which All that own plain Scripture,
 51, 52, 53. must confess doth Save; I call it the **Light
 of Salvation, or that Leads to Salvation.**

But there remains yet several *Objections* to be Answered, which done, we shall immediately proceed to give Judgment upon the Question, *Who, or What* this Light is, with Respect to all our Adversaries Cavils.

Obj. Though the Universality of a Saving Light from the Scriptures, since Christ's Life, Death, Resurrection and Ascension, be Prov'd and Allowed, yet the Pinch of the Controversie will be this, Where was this Light before? Had any this Saving Light (they had a Light) before the Coming of Christ in the Flesh, as they must, if your Doctrine of the Light be true?

To which I shall give my Answer, both from Scripture, History and Reason.

I. The first Scripture I shall quote, is in the First of Genesis: *So God created Man in his own Image, in the Image of God created he him.*

From whence I draw this Argument, That if Man was made in God's Image, then because, God is *Light*, Adam must necessarily have had of the Divine Light *In Him*, and have been the *Image* of this Light, so long as he walked in It, because no Man walks in the

the Light, but he becomes the *Child of Light*. And as the Apostle Paul expresth it, of such as were converted to that Light they had once erred from, *Ye were Darknes, but now are ye Light in the Lord*. That is, Through Obedience to the Light of the Lord Jesus, with which he hath lighted you; you are become *Light in the Lord*, and *Lights* in your Generation. For any Man then to say, *Adam* had not Light, were to suppose his Innocent State to be that of Darknes, and instead of being God's Image, who is, and ever was, and always will be *Light*, he would have been wholly ignorant of him, in whose Image he is said to have been created.

II. This *Moses* directed the Children of *Israel* to, when he, in God's Stead, recommended, and earnestly pressed the keeping of the Commandments, and *Word in the Heart*; as we read in *Deuteronomy*. For this Commandment which I Command thee this Day, is not hidden from thee, neither is it far off: It is not in Heaven, that thou shouldst say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the Sea, that thou shouldst say, Who shall go over the Sea for us, and bring it unto us, that we may hear it, and do it? But the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mayst do it. See, I have set before thee this Day, Life and Good, and Death, and Evil.

Deut. 30.
11, 12, 13,
14, 15.

From

From whence I cannot but observe these Three Things:

1. That the *Commandment*, and the *Word*, are so called by way of Excellency and Preeminence, to all *Written* Commandments or Words.

2. That this Commandment or Word is *Nigh*, even in the *Heart* of Man it self. None need or ought to plead Distance or Ignorance, to excuse their Disobedience.

3. That the Setting of *Life* and *Good*, *Death* and *Evil* before Them, was and could only be In and Through the *Shinings* of the *Light* Within, else how could they have Seen Good and Evil Set before them. And that it was in their Hearts, the Lord set those States before them, the Verse immediately follows that, wherein the Word is by *Moses* argumentatively prov'd, as well as affirm'd, to be *in the Heart* of Man. Now I hope, it shall not be charg'd upon me as a Fault, and I know who will beat me out, if I say, This *Commandment* is that which *David* spoke of, when he said, *The Commandment of the Lord is Pure, Inlightning the Eyes*; and this Holy Word, the same with That, which He said, was a *Lamp unto his Feet, and a Light unto his Path*, which He *Hid in his Heart*, and by *hearkening to which the young Man Cleanseth his Way*: And not another Word, than what *Paul* call'd the *Word of Faith*, which he Preach'd, by which the Just live; consequently a Saving Commandment, Word and Light it was, and is, to such as Believe and Obey It.

III. The

III. The next Scripture I will urge shall be this: *For thou art my Lamp, O Lord, for the Lord will lighten my Darkness.* Now ^{2 Sam. 22. 29.} if God was the *Light* and *Lamp* of that Day, as certainly then they had a *Light*, and such an one as was *Saving* too; unless we should Blasphemously Deny, God to be *Light*, or *Saving*; who is most certainly both. And if it should be said, this was a *Metaphorical* Way of Speaking in the Royal Prophet, I answer, be it so, It was to shew, that they had something to manifest to them the Way God would have them to walk in, or a Discovering Power that attended them, by which to walk Uprightly, and Safely, to Glory; and this is what we say.

IV. Wicked Men were not without Light to Condemn them, as Good Men ever had Light to Preserve them. *They are of those that Rebel against the Light, they know not the Ways thereof, nor abide in the Paths thereof,* said Job. In which Passage it is very obvious, that wicked Men have Light, otherwise it would have been utterly Impossible for them to have *Rebell'd* against it: Nay, against the Light, implies, That it is the *same* Light in Nature, with that, which Righteous Men are guided by; answerable to another Emphatical Passage in the same Book of Job, *Is there any Number of his Army, and upon whom doth not his Light Arise?* ^{Job 25. 3.} Certainly, this Universality strongly pleads on the Behalf of our Belief of the Light: And if People would but venture to let it come

come close to their Consciences, I cannot be so Uncharitable as to think they should not make some Acknowledgment to its Universality, antecedent to the Coming of Christ. I omit to say much of its Efficaciousness at that time (tho' one would think that Light always shows us a Good Way from a Bad one) referring it to another Place: Only I shall observe, how that *Job* expresseth himself, when he was in his deep Troubles of Spirit: *O that I were as in Months past, in the Days* Job 29. 3. *when God preserved me, when his Candle shined upon my Head, and when by His Light I walked through Darknes;* where it is most apparent, that *Job* attributes his Salvation from the Darknes (which stands both for Sin and Affliction) unto the Light, where-with God had Inlightned him. And, certainly, It had been utterly Impossible for divers weighty things, that are deliver'd in that Book of *Job*, to have been known, and said so lively, had they not been seen by the Light, and Candle of the Lord. For in all the whole Book I find not one Verse cited out of any other Scripture. It seems an Original, and doubtless very early.

V. To this Doctrine *David* was no Stranger, who so very often Commemorates the Light, and the Divine Excellencies of it: Some few Places I shall mention of those many that I might offer.

Psal. 27. 1. *The Lord is my Light and my Salvation, whom shall I fear? The Lord is the Strength of my Life, of whom shall I be afraid?*

This

This weighty Passage of the Prophet, is a lively Testimony to the *True Light*, wherein *David* confelleth to what the Beloved Disciple call'd his Evangelical Message, viz. That God is *Light*. Next, that not only God is Light, but which doubtless was most of all to his Comfort, **his Light**; The Lord is ~~my~~ Light, and ~~my~~ Salvation: As much as if he had said, Because the Lord is become my Light, I have known him to be my Salvation, or him by whom my Salvation hath been wrought.

In short thus, *That God is My Salvation, as he is My Light*; or, *because I have obeyed Him and made Him My Light*, I have witnessed his Salvation. O! that such Professors of Religion, in whom there is any Moderation, would but be pleas'd to weigh, What was *David's* Light; and What was his Salvation; Who made it his Rule at that time of the World, of which he further speaks:

God is the Lord, who hath shewed us *Psalm 118.*
Light. Thy Word is a Lamp unto my Feet, and *27. 119.*
a Light unto my Paths. I have not departed *105. 102.*
from thy Judgments, for thou hast taught me.

This made him far Wiser than his Teachers in the hidden Life and Mystery of things, whereby *David* had long seen beyond all Types and Shadows of the good Things to come, even to the very Substance it self, from whence came his excellent Prophecies: Agreeing with that famous passage, *The Path of the Just is as the shining Light, that shines more and more unto the perfect Day.* *Prov. 4. 18.*

This strongly implies, that *David*, and not he alone, but the Just of all Ages, were attended with the *Discoveries* and *Leadings* of a Divine Light; which through the Obedience of Faith, made Just Men, and always lead them the Way of Salvation: Unless the Just Way was not the *Saving* Way: But if it was, certainly it is so still: For it is the Lord himself, that *David* in *Samuel* calls a Lamp, as he here doth the Word, which, *Moses* said was *Nigh in the Heart*, that Men should obey it and do it. This was the Word of *Reconciliation* in every Generation, whose Holy Water Washed their Consciences from Sin, that Heard, and obeyed it.

Again, that this Light was not Confin'd to *David*, or such Good Men, take these two Passages.

Psal. 50.
19 20. 21. Thou givest thy Mouth to Evil, and thy Tongue frameth Deceit; Thou sittest and speakest against thy Brother, thou Slandereest thine own Mothers Son: These things hast thou done, and I kept Silence, thou thoughtest that I was altogether such an one as thy self, but **I will reprove Thee, and set them in order before thine Eyes,**

Psal. 94. 4. (saith the Lord.) Again, His Lightnings inlightned the World, the Earth saw, and trembled. In which two places it will appear, upon impartial Consideration, that God hath inlightned the World, and that by his Light which Discovers the Works and Workers of Darkness, He doth *Reprove* the Inhabitants of the World, set their Sins in order before them,

them, and cause such Guilty Ones to Tremble at his so appearing, which is expressly confirmed in that notable passage of the Prophet, *For Lo! He that treadeth the Mountains, Amos 4^d and cleareth the Wind, that makes the Morning 13. Darkness, and treadeth upon the High Places of the Earth, and Declares unto Man, what his Thoughts are, the Lord, the God of Hosts is his Name.*

This the Psalmist was well acquainted with himself, when he uttered these Words, *Whither shall I go from thy Spirit, or whither shall I flee from thy Presence?* Psalm 139. 7. which plainly shows to us, that the Spirit of the Lord, and his Presence were every-where; and that the Light thereof, discovered Darkness to Mankind: For the Question was not, whether God by his Spirit was not every-where, for that all must grant, or he could not be God? But whether it was possible for David to withdraw himself into any place, where the *Eternal Spirit and Presence of God* (who is Light it self) were not Present with Him, in some sort or other to his Instruction; as the fore-going Words intimate? Again, *O Lord thou hast searched me, and known me, — Thou understandest my Thoughts afar off — Thou art acquainted with all my Ways.* Verse 1. 2. 3. Which, tho' God knew them, it stands firm, that David could not have known God or them, or that God had known them but by the *Light* of the Spirit, of which he says in the 7th verse following

D 2

(which

(which I have already cited) *Whither shall I go from thy Spirit?*

In short, it must needs be evident, to all unprejudic'd Readers, *David* meant that He had the Light of Gods holy Spirit *Present with Him*, as a Reprover, Informer, or Comforter; since He makes it impossible for him to be any-where without it. Which may prove to us, that however he lived above a thousand years before the Apostle *Paul*, he very well knew the meaning of that Doctrine he preach'd to the Athenians, *God is not far away, or at a Distance from every one of you.* Which truly known and experimentally witnessed in the Soul, and that not only as a Reprover, but by an humble and holy reception of him into the Heart, as a Comforter, Shepherd, Bishop, King, and Lord, is the *Glory* of the *Evangelical Dispensation*, where **God dwells in his People as an holy Temple, and Tabernacles with them.** This is the blessed *Emanuel-state*, *God with*, and *God in Men.*

2 Cor. 6.
16.

I might here sub-joyn the Account we have of the Great Illumination of *Daniel*, and the *Gentiles* clear Acknowledgment of the same, as it is given us in the Scripture; which they could never have done, with that Seriousness and Conviction, but from some *Glimps* of the *Same Divine Light*, for it must be the *Same Light* that shews the same Truths; but that I shall pass over with several other Passages of the lesser Prophets; and conclude my Scripture-Proof of the Gift
of

of the *Light* of God's Spirit, antecedent to Christ's coming in the Flesh, with Stephen's Testimony, *Howbeit the Most High dwelleth not in Temples made with Hands, as saith the Prophet: Heaven is my Throne, and Earth is my Footstool, what House will you build me, saith the Lord? or what is the Place of my Rest? Hath not my hands made all these things; Ye Stiff-necked and Uncircumcised in hearts and Ears, ye do always resist the Holy Ghost, as your Fathers did, so do ye.* By which 'tis plain, that the *Rebellious Jews* had the Spirit of God; It strove with them, but They Resisted it: And if the *Rebellious* had it, the *Obedient* were not without it.

Acts 7, 48,
49, 50, 51.

And least it should be objected, that it was only the Spirit in Stephen then, and the holy Prophets of Old, that both they and their Fore-Fathers resisted, and not in themselves; Remember Reader, that weighty passage in Nehemiah, *Thou gavest also thy Good Spirit to Instruct them, and withheldst not thy Manna from their Mouth; by which it is most evident, that they that had the Manna to Feed them, had the Spirit to Instruct them; but All had their Portion of the Manna to Feed them, therefore All had also their Portion of the Spirit to Instruct them.* So that the Light of God's Spirit, or the Spirit of God, was given as well to the *Rebellious* as *Obedient*, that it might condemn for Sin, as well as lead into all Righteousness: And since we are to suppose God's Spirit, and the Light thereof, to be *Sufficient* to Salvation, (for God's Gifts

are Perfect in themselves, and are given to accomplish their Ends Perfectly ;) we may without any offence, I hope, conclude, that during those many Ages before the Coming of Christ in the Flesh, He did Illuminate Mankind with a sufficient Measure of his Divine Light and Spirit.

CHAP. VI.

Another Objection, that though the Jews had It, it will not follow that the Gentiles were so Illuminated. It is Answer'd by several Scriptures, that they were not exempted ; But had a measure of Light, some Divine Seed sown in their Hearts, some Talent given, and that It was Sufficient. A Challenge to give an Instance of one that by the Light within was Reproved for not believing that Jesus was the Christ, is Answer'd. Such as believed in the Light, and walkt up to it, did receive Christ when he came. The high Pretenders were they who Scriptures Opposed, and Crucified him. The Light from Scripture concluded Universal and Saving.

Obj. **B**Ut here I expect this Objection, having run our *Adversaries* unavoidably to it ;

Very

Very well, Taking it for granted that what you have said in reference to a Saving Light or Spirit, universally bestow'd upon the Jews, **THAT WERE A DISTINCT PEOPLE** from the rest of the World, under very many peculiar Rights; yet cannot we think it good Arguing, to infer the Gifts of God's Light and Spirit to the Gentiles, that make far the greatest part thereof, from these Scriptures, that only seem to prove it the Priviledg of the Jews.

To which I Answer, That I conceive I have urg'd those Scriptures already, which give a plain Conviction, of the Truth of that general Inference: But because I am desirous from my Soul, in perfect Love to Theirs, that shall read this Discourse, of removing what Objections I am able to foresee It may meet with, after It shall have pass'd my hand, I will yet endeavour to make appear, first from Scripture; and next from the Best Account we have of the Doctrines and Lives of **Heathens**; and lastly from Reason, the thing; That God's Love in the Illumination of his Spirit was *Universal*; or that Mankind was before Christ's Coming in the Flesh, *enlightened* with such a Measure of the Light of his Spirit as was *Saving* in it self, and so Experienced of all such, as Received and Obeyed it, in the *Love* of it. In order to this, I shall briefly insist on a few Scriptures, some of which have been already

quoted, though not so directly to this Matter.

Gen. 6. 3. I. My Spirit shall not always strive with Man. Here observe, That no one Nation was interested more than another, but Man stands for the whole *Adami*, or *Mankind*: From whence I Conclude, that Mankind was not *Destitute* of the Spirit, or Light of the Almighty, though it might be known in no higher Degree, then that of a *Convincer* or *Reprover* of Sin: Yet it follows not, But that if Man had *Tiended* to the Strivings of it, he had been thereby redeemed from the Spirit of Iniquity, that was the ground of his grievous Revolt and Resistance, which Redemption I call *Salvation* from sin.

Job 24. 9.
13.

II. They are of those that *Rebel* against the Light, they know not the *Ways* thereof, nor abide in the *Path* thereof. Here is no mention made of *Jews* more than *Gentiles* in this Chapter, if at all in the whole Book. For *Job* is here giving the Character of wicked Men in general, without respect to any particular Nation. So that we may well infer, He did not understand that the Light whereof he spoke, should be Limited in its Illumination, to any particular People. In short, I argue thus; If such as pluck the Fatherless from the *Breast*, and take a *Pledge* of the Poor, (as the Context relates) are those that *Rebel* against the Light, and Walk not in its Way; then because that Vice was never

never limited to the Jews, but other Nations work'd that Wickedness as well as they ; It will plainly follow, that the *Light*, against which such Offenders Rebell'd, was not limited to the Jews, but extended to the Gentiles also : Unless we should say, That what was Rebellion and Wickedness in the Jews, was not so in the Gentiles. But because, Sin was, and is Sin in its own Nature, all the World over ; *Light was, and is Light, all the World over*, whether Men bring their Deeds unto it, or not.

III. But again let us hear the same Book speak, Is there any Number of his Armies ? and upon whom doth not his Light Arise ?

This Question carries in it a strong Affirmative of the *Universality* of God's Light, as much as to say, Who is there among all the Sons and Daughters of Men, that can Justly say, *I am not Enlightened by Him* ? If then none can, it must needs follow, That All are Enlightened, as well *Gentiles* as *Jews*.

Neither is it our *Construction* only, but the Judgment of Men Fam'd in the World, for their Exactness in the *Original Text*, or Letter of the *Scripture*. They interpret it, to be the *Light* of the *Divine Wisdom*, the *Fountain of Light*, yea, *God himself* : That Rebelling against the Light, is against God $\tau\omicron\ \phi\omega\varsigma\ \tau\eta\ \iota\sigma\rho\alpha\eta\lambda$, the *Light of Israel* : Alluding to the Psalmist, *The Lord is my Light and my Salvation*. Nay, to the Light mentioned by the *Apostle Paul*

Ye, who were sometimes Darknes, are now Light in the Lord. And that very Light, which is said to have sprung up to them that sate in Darknes, which is the Light of Truth; and by All allow'd to be the Evangelical, and spoke of Christ's Manifestation. Also that the Ways of Light, are Light, leading to the Light it self, which Wicked Men Turn from, and spurn at. That this is the Light, which there is None, but it rises upon, whereby to give them true Sight of Themselves. See the Criticks, Munsterius, Vatablus, Clarius, Castellio on the 17th Verse; but especially Drusus and Codurcus, who say, 'All Men Partake of that Light, and that it is sufficient to Manifest and Drive away the Darknes of Error, and that it is the Light of Life; Nay, Codurcus calls it, an Evangelical Principle, and seems to explain his Mind by a Quotation of the Evangelist's words, John 1. 9. *That was the true Light, that In-Chap. 25, lightneth all Mankind coming into the World.*

Munster.
Vatabl.
Clar. Ca.
Sci. Drus.
& Codure.
Crit. in 24.
25. Chap.
Ver. 13.
& 3. Job.
p. 3283. to
3308.
3.

IV. Thus much those two Notable Parables teach us of the Sower, and the Lord that gave his Servants Talents. They who believe Scripture, must acknowledge them to represent God's Dealings with Mankind, in reference to Gift, Duty and Reward. Observe the first Parable.

The same Day went Jesus out of the House, and sate by the Sea side; And great Multitudes were gathered together unto him, so that he went into a Ship, and sate, and the whole Multitude stood

Matth. 13.
1. 10.

stood on the Shore. And he spoke many things unto them in Parables, saying, Behold, A Sower went forth to Sow, and when he sowed, some Seeds fell by the Way side, and the Fowls came, and devour'd them up; Some fell upon Stony places, where they had not much Earth, and forthwith they sprung up, because they had no Deepness of Earth, and when the Sun was up, they were scorched, and because they had not Root, they wither'd away; and some fell among Thorns, and the Thorns sprung up and choack'd them; But other fell in Good Ground, and brought forth Fruit; some an Hundred-fold, some Sixty-fold, some Thirty-fold. Who hath Ears to hear, let him hear.

It is granted by all that I know of, that the Seeds-Man is Christ: The Scripture saith, the Seed is the Word of the Kingdom, which must needs be the Spiritual Word nigh in the Heart, suitable to the Heavenly Kingdom, which Christ said was *within*, other-wise call'd *Light*, that is said to be sown for the Righteous; or the Grace which comes by Christ, that appears unto all Men, and brings Salvation to them that are taught by it; or the Spirit that Quickens us: And lastly, common Sense tells us, that the several Grounds comprehend Mankind; for they must either include the Bad with the Good, or the Good only must be Sown: But the very Scripture expressly distinguisheth betwixt the Good and Bad Ground, yet affirms the One to have been sown with the Seed as well as the Other. Therefore God's Gift is *Universal*, however Men, by Wicked Works, may

Verf. 19.

may have render'd their Hearts Stony, Thorny, or otherwise defective and incapable of bringing forth Fruit.

Mat. 25, 14, 19 34. The other Parable is also very Weighty, and much to our purpose: *For the Kingdom of Heaven is as a Man Travelling into a far Country, who called his own Servants, and delivered to them his Goods; and unto one he gave Five Talents, to another Two, and to another One; to Every Man according to His Ability, and straight-way took his Journey. Then He that had received Five Talents, went and traded with the same, and made them Other Five Talents; and likewise he that had received Two, He also Gained Other Two; But he that had received One, went and Digged in the Earth, and Hid his Lord's Money. After a long time, the Lord of those Servants cometh and Reckoneth with them: And so he that had received Five Talents came and brought Other Five Talents, saying, Lord, Thou deliveredst unto me Five Talents, Behold, I have gained, besides them, Five Talents More. His Lord said unto him, Well done thou Good and Faithful Servant, thou hast been faithful over a few things, I will make thee Ruler over many things; Enter thou into the Joy of Thy Lord. He also that had received Two Talents, came and said, Lord, Thou deliveredst unto me Two Talents, Behold, I have gained Two Other Talents besides them; His Lord said unto him, Well done Good and Faithful Servant, Thou hast been faithful over a few things, I will make Thee Ruler over many*

many things, Enter thou into the Joy of Thy Lord. Then he who had received One Talent, came and said, Lord, I knew thee, that thou art an Hard Man, Reaping where thou hast not Sown, and Gathering where thou hast not Strawed ; and I was afraid, and went and Hid thy Talent in the Earth : Lo, there thou hast that which is thine. His Lord answer'd, and said unto him, Thou Wicked and Slothful Servant, thou knewest that I Reap where I sowed not, and Gather where I have not strawed, Thou oughtest therefore to have put my Money to the Exchangers, and then at my Coming I should have received my Own with Usury : Take therefore the Talent from him, and give it unto him who has Ten Talents ; For unto every one that hath shall be given, and he shall have Abundance, but from him that has not, shall be taken away, even that which he hath : And cast ye the Unprofitable Servant into utter Darknels, there shall be Weeping, and Gnashing of Teeth ; when the Son of Man shall come in his Glory, and all the Holy Angels with Him, then shall He sit upon the Throne of his Glory, and before Him shall be gather'd all Nations, and He shall separate them one from another, as a Shepherd divideth his Sheep from the Goats, and He shall set the Sheep on his Right Hand, but the Goats on the Left.

Serious Reader, I have the rather repeated the Scripture at large, because of that great strength it carries with it, methinks to the Conviction, at least Confusion of that Narrow Spirit, which

which *Confines* the Infinite Goodness of God; and renders him, whilst he is the *Universal* Creator, but a Narrow Benefactor; Shutting up his Gifts within the straight compass of a *Few*; Representing him thereby as *Partial*, as some Parents, who, they know not why, beside their own unequal Wills, do frequently bestow their Favours (indeed their *whole* Affection) upon an *Elected* Darling, to the manifest, though Causeless Neglect of the rest. But to speak the Truth of the matter, the Over-fondness some carry to their Opinion, joyn'd with the Envy raised towards those who conform not to it, has so Emptied *them* of all natural Affection, that looking upon God in that condition, They dare think him as *Unnatural* as themselves. For my part, I have not a great while believ'd but that it rather rise from an Unwillingness in some, that Dissenters from them should be saved (thereby endeavouring a Compliance upon Necessity) than that God had not been propitious unto all his Creatures. For who sees not, that can or will see, that God is this *Sovereign Lord*, that he made Mankind to be his Servants, that these Three Servants Represent Mankind, and to the End They might not be Unprofitable, He gave them Talents to Improve against his Return, that is, against the *Day of Recompence*, for which *they are accountable*; that Those who Improve their *Talents* may be Rewarded, and they who make no Improvement of their *Talents*, may be Punisht with Eternal Separation

tion from the Prefence of God, and all his Holy Angels.

I will conclude with these these Five Observations.

1. That God, though it be his Sovereign Prerogative to Give what He will, has given a *Talent* out of his Celestial Treasury unto Every Man and Woman.

2. That this Talent is in it self *Sufficient*: But as the best Corn, so this Talent, put up into a *Napkin*, must needs be Unprofitable: Yet, that the Fault is in the Party *Neglecting* or *Hiding* of It, not in It self.

3. That those who Improve not their Talent, are most apt to charge God with Reaping where he Sows not, as do many Professors we have to do with, that make God to require an Account of All, and yet deny, in order to rendring up this Account with Joy, *that he has given to All a Talent Sufficient thereunto.*

4. That the Eternal Estate of Men and Women, as Sheep and Goats, depends upon their *Improving*, or *not Improving* of that Heavenly Talent wherewith God has indu'd them.

Lastly, Neither is there any Shelter for these Men, under the Inequality of the Number of Talents; for it is not how many Talents are given, but *What Improvement* is made of what is given: Wherefore greater is his Reward, who makes One Talent Three, then his, who of Ten, advances but to Fifteen; since the one makes but Half, whilst

whilst the other makes Treble Improvement. Blessed therefore are you all, and will you assuredly be in the Day of the Lord's Recompence, who disregarding the *Vanities, Pleasures, Cares, Honours and Carnal Religions* of the World, *Diligently* mind your own Talent, and are in the Pure Fear and Holy Counsel of the Lord, making your daily Improvement of the same, *Laying up Treasure* in the High and Heavenly Place, that is Durable and Everlasting.

V. This Reasonable Truth is yet further manifest, from the weighty Words of our *John 3. 20.* Lord Jesus Christ; *For every one that doth Evil Hateth the Light, neither comes to the Light, lest his Deeds should be Reproved.* To which I would add as before, that of the Apostle, *Eph 5. 13.* *Whatsoever is reprov'd is made manifest by the Light.* Certainly then, unless Men will be so Unjust to God, as to think (contrary to Scripture and Reason) He should let Millions of Men, and Scores of Generations live in Sin, *without a Light* to shew it them, or a Law to limit them, it must be yielded, that they had Light and Law in their Hearts and Consciences, by which they were Convicted of Sin, and that such as obey'd it, were helpt and led to work Righteousness; since their Refusing to bring their Deeds to the Light, was not an Act of Ignorance, but *Design*; because they knew their Deeds would be Condemn'd, and They for them, which loudly asserts, that they both had a Light,

Light, and knew they had it, though they Rebell'd against it. And if I should grant that whatever was Reproveable, was not made manifest unto them, yet this will no ways *Impeach* the Capacity of the Light to do it. 'Tis evident, That some things which the Gentiles did, were reprov'd, therefore they had the Light: And if they had it not in all the Extent of its Revelation, the Light was no more to be blamed, then that Guide was, whose Passengers never came to their Journey's End, because they never would begin, at least proceed by his Direction. Had the Heathens been *Faithful* to the Light that God had given them, and not been blinded by the *Vain Idolatries* and *Superstitious Traditions* of their Fathers, they had more fully known and learn'd the Mind and Will of their Creator; which some of those Gentiles notwithstanding did, as will anon appear.

VI. Thus the Apostle *Paul* teaches us to believe, In that remarkable Passage of his in the first Chapter to the Romans: For I am not Asham'd of the Gospel of Christ: For it is the Power of God unto Salvation, to every one that believeth, to the Jew first, and also to the Greek. For therein is the Righteousness of God reveal'd from Heaven against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness. Because that which may be known of God is manifest In them, for God hath shew'd it unto them. For the Invisible

Rom. 1.
16, 17, 18,
19, 20, 21,
28.

Things of Him from the Creation of the World are clearly seen, being understood by the Things that are made, even his Eternal Power and Godhead, so that they are without Excuse; because that when they knew God, they Glorified him not as God, neither were Thankful; but became Vain in their Imaginations, and their Foolish Hearts were **Darken'd**. And even as they did not like to Retain God in their Knowledge, God gave them over to a Reprobate Mind, to do those things which are not Convenient.

These Notable Lines of that Great Apostle, give an apparent Overthrow to all Objections against, either the *Universality* or *Sufficiency* of the Light within. Which will further appear, if the Reader be but pleas'd to observe these few Particulars. (1.) That in the Gospel of Christ is the Righteousness of God reveal'd, and that from Faith to Faith. (2.) That this Faith the *Just* have ever lived by; for he quotes a Time past, as it is written: Which Writing was about 700. Years before he wrote that Epistle. (3.) That many had Degenerated from the Righteousness of God, to wit, the *Gentiles*, into Ungodliness, against which the Wrath of God was revealed from Heaven. (4.) That they however Once knew the Truth. (5.) That they came to the Knowledge of this Truth from the *Manifestation of God* (who is Light) *within*, since the Apostle says, what might be known of God was manifested in them, because God had shew'd it unto them. (6.) That the Cause of their after Darkness, was their *Rebelling*

Rebelling against that Manifestation or *Light*, not glorifying the God that shewed it to them, when they both saw It, and knew 'twas He that shewed Them: Consequently, that God had given them *Light* *Sufficient*, both to know and obey him. And since they liked not to retain God in their Knowledge, the Deficiency was *Theirs*, and not the *Light's*.

(7.) If *Therefore* their foolish Hearts were darkned, that is, by Disobedience, it follows, that *Darkness* came by *Sin* into their Hearts; and that they had *Light* in their Hearts, or a *Light* within to know their Duty and *Square* their Lives by. (8.) Lastly. If the *Wrath* was *Therefore* revealed, because they held the Truth in *Unrighteousness*; and when they knew God by the *Manifestation of Light* within, they glorified him not *As* God, but became *vain* in their Imaginations; and their foolish Hearts were *darkned*; Then certainly, had they kept to that *Inlightening* Principle, we call *Truth*, and the *Manifestation of God* within, and so preserv'd their Faith in God, as he had reveal'd himself to them, glorifying him *as* God, and *Delighting to Retain him in their knowledge*, not *Wrath*, but *Mercy* and *Peace* had been revealed from Heaven; as saith the same Apostle in his following Chapter, to them, *who by Patient Continuance in Well-Doing, seek for Glory and Honour and immortality, Eternal Life.*

Chap. 2.8

In short, This we may safely conclude, that the Righteousness reveal'd in the Gos-

pel of Christ (of which Paul was not ashamed) from Faith to Faith, by which Faith, he testifies the Just Ancients *Lived*, or were Accepted, is One in Nature, though not in Degree with that Truth the Gentiles Apostatized from, and therefore are said to have lived without Faith, Righteousness, or, God in the World; for which the *Wrath* was revealed: Whereas, had they lived up unto It, glorifying God, *As God*, according to the Manifestation of himself in their Hearts and Consciences, they would have had, not the Revelation of *Wrath*, but of the *Righteousness of Faith*, by which the Just in all Ages have Liv'd *Acceptably* with God: For without Faith no Man can please God, in any Age; as without Holiness (that flows from true Faith) no Man shall ever see the Lord.

VII. And Lastly, I do earnestly intreat the Unprejudic'd Reader, to observe these two notable Passages, which, with my Consideration of them, shall conclude the Scripture-Proofs I have urg'd for the *Universality* of the Light, and Spirit of God, *Antecedent* to Christ's Appearance in the Flesh.

Then Peter opened his Mouth, and said, Of a Truth, I perceive that God is no Respector of Persons, but in every Nation, He that feareth him, and worketh Righteousness is accepted with him. For not the Hearers of the Law are Just before God, but the Doers of the Law shall be justified: For when the Gentiles which have not the Law, do by Nature the things contained in

Rom. 2, 13,
14, 15, 16.

in the Law, these having not the Law, are a Law unto themselves, which shew the Works of the Law written in their Hearts; their Consciences also bearing Witness, and their Thoughts the mean while **Accusing or Excusing** one another, in the Day when God shall judge the Secrets of Men by Jesus Christ, according to My Gospel.

These Scriptures are a severe Check to all undervaluing Apprehensions of the blessed Light of God in Man, and this appears in several particulars.

1. That God is no Respector of Persons in any Nation: From whence I conclude, that *All Persons and Nations were and are lighted, as well Gentiles as Jews.*

2. That here are Men (not of the Circumcision made with hands) who fear God, work Righteousness, and are Doers of the Law, not from the Obligation of an Outward Law, for they had none, but the Inward Work of the Law writ upon their Hearts; which is a Demonstration, that they had not only the Light as a Reprover, but as a Teacher and Leader, whereby they came to fear God, and work Righteousness: Which is elsewhere said to be the Sum of the Matter, and whole Duty of Man. Since then no Man that fears God, and works Righteousness, and keeps the pure Law of God in the Heart, which the Scriptures testify some Gentiles did, can be said to do so, and yet be void of the true Light, that Objection of the Heathens Ignorance of the True God, and

Eccles. 12.
13. 14.

that none by the Light within was ever *Reproved* for not believing Jesus to be Christ, vanisherh of course. For Such as lived up most sincerely to the Lord in their own Consciences, acknowledged, most readily, that glorious Appearance of Light when in the Flesh.

They were the great Pretenders to Scriptures that would not come to Christ: The *Traditional, Literal and Ordinance-Men* who also Rejected and Crucified him. On the other hand, had not *Cornelius* and the *Centurion*, with many others, been *Upright Livers* to the *Light within*, neither had *Peter* been so received by the one, nor *Christ* so follow'd by the other: But that Measure of the Divine Light, which they had thitherto obey'd, as the *more sure Word of Prophecy*, lead them naturally unto the Rising of the *Day-Star*, which, though a *more glorious Manifestation*, yet not of *another* Light, Life, or Spirit, for there are not *Two* Lights, Lives, Natures or Spirits in God: He is *One* for ever in Himself, and his Light *One* in kind, how ever variously he may have declar'd himself or manifested It at sundry times of the World; His *Truth* is one, his *Way* is one, and his *Rest* one for ever.

But last of all, that which greatly rejoyces Good Men is this, that the *Narrowness* of some Mens Spirits in this World, will not be found able to exclude *virtuous Gentiles* from their Reward in the other: But man- gre all the *Hear*, *Perulancy*, *Concededness*,
and

and Fleshly Boasting of Carnal Christians, such as fear God, and Work Righteousness, and are Doers of the Law written in the Heart, we are assured, shall be Accepted and Justified of God, in the Day that he will judge the Secrets of all Men by Jesus Christ, according to Paul's Gospel: And if any Man bring another, let It be Accurst. Amen.

I have here, on purpose, overlookt many very pregnant Instances, both in the Old and New Testament Writings, for Brevities sake, in which the Righteousness of the Gentiles hath, in several Cases, more evidently appeared, then that of some of the Jews, and which undeniably testifies to the Sufficiency of the Light within, both to manifest that which was Good, from that which was Evil, and also to give Ability to such as truly minded its Illumination, whereby they were enabled to do the One, and to reject the Other. Such were Abimelech, Cyrus, Darius, the Ruler that came to Christ, and many others, which I shall omit to mention more particularly; the chief Bent of my Mind being to demonstrate the Truth of my Assertion from their own Writings.

Gen. 20. 4.
and 21. 22.
2 Chron.
36. 23. Ez-
ra 1, 2, 3, 4.
5, 13. and
6. 9, 12.
Dan. 6. 26
27.

C H A P. VII.

*That the Gentiles Believed in One God.
That He inlightened All Men with a Sa-
ving Light. That Men ought to live
Piously. That the Soul is Immortal.
That there is an Eternal Recompence. The
Whole called Gentile-Divinity. The
First Point prov'd by Sixteen Testimo-
nies.*

HAVING prov'd, briefly, tho' I hope fully
and truly, from the Scriptures, that
the *Gentiles* in general were Lighted with a
Divine Light, I shall now make it my Business to
evidence the Truth thereof by most unde-
niable Instances, out of their own Writings.
And because I am willing my Defence both
of the Light within, and Those of them who
obey'd it, should turn to the clearest and best
Account, I will endeavour to resolve the
Whole into as plain a Method, as the Mat-
ter, and their Way of delivering it will al-
low me.

First then, from their own Authorities,
I am taught to affirm, that the *Gentiles* Believe
in *One Holy, Infinite and Eternal God.*

Secondly, That they did therefore so be-
lieve, because God had *Imprinted* the Know-
ledge of himself on their Hearts; or in our
Language, that he had *Lighted All Mankind*
with

with a Divine Light, which if obey'd, would lead to Eternal Happiness.

Thirdly, That they held and practised high Sanctity of Life.

Fourthly, That they affirmed the Immortality of the Soul, and Eternal Rewards of Felicity, or Misery, according to Man's Obedience to, or Rebellion against the Eternal God his Creator: Which Excellent Principles, true and clear, being the Result of their Discourse on those Subjects, do worthily deserve, in my esteem, the Stile of Divinity; which is the Denomination, I hope, I may, without Offence, bestow upon them in this Discourse.

That the Gentiles did acknowledge and believe, There was but One Supream Being, that made all things, who is Infinite, Almighty, Omni-present, Holy and Good for ever. I shall produce some of those many Authorities that Assert the same, and by divers Scriptures, in another Column, of the like tendency (tho' of Higher Authority) show their Agreeableness to Divine Revelation, in which I have the Practice of very Ancient Fathers of the Church to Justify me.

I. **Dionysius**, One Thousand Two Hundred Years before Christ, thus expresseth his Belief of God: 'His Hand reacheth to the End of the Sea, his Right-hand is every where, and the Earth is under his

He stretched-out his Hand over the Sea, *Isa. 23. 11.* — For the Lord your God, he is God in Heaven above, and in the Earth beneath, *Josh. 2. 11.* I am Alpha and Omega, the First and the Last, *Rev. 22. 13.*

Clem.
Alex.
Strom.
L. 5.

'Feet.

Peck. He is *Only One*, Begot of himself,
'and of him alone are all things begot ; and
'God is the *First* and the *Last*.

Hereby not only telling us, there was a
God, but attributing that Almighty Power
and Omni-presence, which shows he meant
no Statuary Deity, but God that made the
Heavens and the Earth.

Clem.
Alex.
Strom.
L. 5.

God is God of the Living, and not
of the Dead, *Mat*, 22, 32. — The
Lord is King for ever, *Psal*, 10, 16,
A Great King above all Gods, 95, 3,
King of Kings, and Lord of Lords, 1
Tim, 6, 15, Thy Throne, O God, is
forever and ever, *Psal*, 45, 6,

II. *Yesod*, 'Of
'all, which do not
'Dye, thou art King
'and Lord: None
'can Contend with
'Thee concerning thy

Power.

This Emphatically proves God to have
been but One, and Omni-potent, in their
Belief.

Clem.
Alex.
Strom.
L. 5.

III. *Thales*, a very Antient Greek Philo-
sopher, tells us;

Thou art Glorious in Holiness,
Sand, 15, 4. — God had Glory
before the World began, *John*, 17
9. — The Lord searcheth the
Heart, and tryeth the Reins, *Pf*,
7, 9. — And telleth unto Man his
Thoughts, *Amos* 4, 13. — God
is Everlasting to Everlasting,
God, *Psal* 90, 2. — With-
out Beginning of Days or End of
Life, *Heb*, 7, 3,

'That there is but
'One God, that he is
'Glorious forever and
'ever: And he o-
penly confelleth,
'That he is called
'Kazdyrysms, HE
'WHO KNOWS

HEARTS.

Thales being demanded what God was,
'That (saith he) which has NEITHER BE-
'GINNING NOR END.

Another

Another asking, *If a Man might do Ill, and conceal it from God?* How, (saith he) **WHEN A MAN THAT THINKS IT, CANNOT.**

Men ought to believe, saith Cicero, in his Name, that God sees all things.

• De Leg. 2. 1. 3. 11

VI. Sibylla, *There is One God, who alone is Infinite and without Beginning* —

I alone am God, and beside Me there is not another. There is but One God, 1 Cor. 8. 5. 6.

Clem Alex. Strom. L. 5.

Again, *Who can see with Fleeshly Eyes the Heavenly, True and Immortal God, whose Seat is in the Highest of Heavens?*

No Man has seen God at any time, 1 John 4. 12. — Heavens is my Throne, Ps. 7. 40. — The Lord's Throne is in Heaven, Psal. 11. 4. — And hear thou in Heaven, thy Dwelling-place, 1 King. 8. 30.

This Sibyll is Aged above Two Thousand Years. The Question implies her Faith, that God was a Spirit, as Christ himself also testifies.

V. Pythagoras, a Modest, but Diligent and Retired Man, in his Search after Heavenly things, saith, *That it is Man's Duty to believe of the Divinity, that it is, and that it is in such a manner, as to Mankind, that it Overlooks them, and neglects them not; For we have need of such a Government, as we ought not in anything to Contradict; such is that*

Thou must believe that God is, and that he is a Rewarder of them that fear him, Heb. 11. 6. The eyes of the Lord run to and fro throughout the whole Earth, 2 Cron. 16. 9. Thou art Lord of Heaven and Earth, Mat. 17. 24. — And the Government shall be upon his Shoulders, Isa. 9. 6. — Again, God is Light, and in him is no Darkness at all, John 1. 9. — I am the Way, the Truth and the Life, John 14.

which

which proceeds from the Divinity: For the Divinity is such, that to It doth of Right belong the Dominion of all. Again, God resembleth **Light** and **Truth**. In another place, *God himself inhabits the Lowest, and Highest, and the Middlemost; there is no Being nor Place without God.*

God is One: he is not, as some conceive, out of the World, but entire within himself, as in a Compleat Circle, surveying all Generations. he is the Salt of all Ages, the Agent of his own Powers, and Works; the Principle of all things; One heavenly Luminary or Light, and Father of all things; Only Wise, Invisible, yet Intelligible.

Which very Pathetical Account of the Divine Being, so correspondent with Scripture, yet he a Stranger to it, (I mean the Words only, for the Matter in this Point, he weightily hits) deserves very Serious Consideration and Acknowledgment, from all, especially Those who would not Narrow God's Mercies to their own Time or Party.

VI. To the same purpose speaks *heraclitus*, that sensibly Afflicted Philosopher, for the World's Impieties and Idolatries; whose very Sorrowful, yet sound and smart Expressions,

pressions, show they came from a Mind deeply touch'd. In one of his Epistles to *Hermodorus*, his Friend, he thus seemeth, after a while, to address himself to *Enteles*, and the rest of his Enemies, that Impeacht him for being an Enemy to their *Stony Gods*:
 ' Thus I shall be condemned of Impiety by
 ' the *Impious*. What thinkest thou? *Shall I*
 ' seem *Impious* to them for *Dissenting* from their
 ' Gods? If *Blind Men*
 ' were to Judge of
 ' Sight, they would
 ' say *Blindness* were
 ' Sight: But O ye *Ignorant Men*, teach
 ' us first, what God is,
 ' that when ye declare
 ' us to be *Impious*, you may be believed. Where
 ' is God? shut up in Temples? O Pious Men!
 ' who place God in the Dark: You *Ignorant*
 ' People! Know you not that God is
 ' not made with hands?

The Heaven of Heavens cannot contain Thee, 1 Kings 8. 27, 28; Job 6, 18—What House will ye build me? Acts 7. 49—God dwells in the Light, 1 Tim. 6, 16,—To whom will ye liken God? what Likeness will ye compare unto Him? Acts 40, 18, 25—God is a Spirit, John 4, 24,

This is a most Clear, and Ample Testimony against their Idols; mixt with a Religious Derision; yet qualified by a kind of Lamentation: Surely *Heracitus* believed in God, yea, and that he was *Light* too, and such a one as should never set; by whom he elsewhere says, ' He had Overcome the Enemies of his Soul.

Clem. Alex. Strom. L. 3.

VII. *Anaxagoras*, esteemed Noble by Birth, but more Noble for his Knowledge and Vertue, who was Master to *Socrates*,
 taught

Laſt. Faſt. taught thus concerning God; 'That God is
 Rel. 1. 5. an Infinite Selfmoving
 Cic. de Mind, that this Divine
 Nat. Deor Infinite Mind is the Ef-
 1. Auguſt. ficient Cauſe of all
 Cic. Del. 8. things; every thing be-
 ing made according to
 its Species, by the Di-
 vine Mind; who, when
 all things were conſu-
 ſedly mingled together,
 Came and reduced
 them to Order.

Not to us there is but One
 God, the Father of all, of
 whom are all things, 1 Cor.
 8. 6. — Where waſt thou
 when I laid the Foundation
 of the Earth? read on Job.
 38. 4. — And the Earth was
 without Form: read the
 Chapter, in which is declar-
 ed, God's Making and Beau-
 tifying Heaven and Earth,
 did all Living Creatures there-
 in, Gen. 1. 2, 3, 4, 5, 6, 7,
 8, 9, 10, 11, 12, and ſo to
 the end. — Thou Lord madeſt
 the Heavens and the Earth,
 and all that in them is, Acts
 4. 24.

Which doubtleſs is
 ſo true, that Anaxagoras had no ſmall ſhare
 of true Light, to give this Account, of both
 God and the Creation. And indeed, his
 Memory was Celebrated by the Greeks, for
 having very much improved their Under-
 ſtanding concerning God and Immortality.

Plat,
 phæd,

VIII. Socrates, that Good Hea-then, if,
 without Offence to the Profeſſors of Chriſti-
 anity, I may ſay ſo, not only confeſſeth to
 One God, but, I am of Opinion, they will
 think he gives good Reason why he
 doth ſo. He layes down, 'That the Mind,

To theſe Notable Ar-
 guments urged for the Proof
 of a Divine Super-Intelli-
 gent Being, and his Cre-
 ation and Providence, may
 well agree with thoſe pathet-
 ical Expreſſions of Job, the
 Pſalmiſt, and ſeveral Pro-
 phets, Evangelists and A-

'which they frequently cal-
 led God by, is the Diſpo-
 ſer and Cauſe of all things.
 Or in other Words of his,
 thus, 'God is One, To ſay
 αὐτὸς ἕνας, ἕνας αὐτὸς τὸ
 καλὸν αὐτὸ τὸ ζῶν ἐνός,
 Perfect

Perfect in Himself, giving the Being and Well-being of every Creature.

And this he giveth his Reasons for: * That

God, Not Chance,

made the World and all

Creatures, is Demon-

strable, from the Reason-

able Disposition of their

Parts, as well for Use as

Defence; from their Care

to Preserve themselves,

and Continue their Species:

That he particularly regards Man, in

his Body from the Ex-

cellent Upright Form there-

of, from the Gift of

Speech, from, *Tὰς τῶν ἀποστόλων ἰδὲς οὐρανὸν*

παρὰ τὸν οὐρανόν. Soul, from the

Excellency thereof above o-

thers, both for Divina-

tions, and Prædicting

Dangers: That he re-

gards Particulars, from

his Care of the whole Species;

that he will Reward such as Please him,

and Punish such as Displease him:

From his Power to do it,

and from the Belief he hath im-

posed in a Man, that he will do it:

Professed by the most Wise and Civilized Cities and

Ages. That he at once seeth all things,

possession concerning God's Creating the World, and upholding it to this day; his laying the Foundations thereof; his Providence over the Lilies and the Sparrows; his bringing forth Fruits in due season; his Lights by Day, and by Night; that the Disciples should take no Thought what they should Eat and Drink, or put on; That there is a Spirit in Man, and the Inspiration of the Almighty gives Understanding: And lastly, Can any hide himself in secret places and I not see him, saith the Lord, Jer. 23. 24. No; If I take the Wings of the Morning and flee to the uttermost Part of the Earth, thou art there, Ps. 139. 9. And by the Kings Reign, and Princes Decree Justice, saith God, Prov. 8. 15. And is every-where, Josh. 2. 11. And orders all, Wisd. 11. 20. There is but One God, and none else besides him, Eph. 4. 6. In the Beginning God Created the Heaven and Earth, Gen. 1. 1. 2. 3. In him we Live, Move, and have our Being, Acts 17. 21. Thus he Sees and Hears all, and is every-where, Phil. 2. 9, 10, 11.

* Xen, memor, 1.

from

from the Instances of his Eye; which at once overruns many Miles; and of the Wind; which at once considereth things done in the most distant Places.

* That God knoweth all things, whether they be said, done, or secretly desired. That God takes Care of all

Creatures is demonstrable from the Benefits he gives them, of Light, Water and Fire,

* Id. eod, Seasonable Production of Fruits of the Earth:

That he hath particular Care of Man, from the Nourishment of all Plants, and Creatures for Man's Service: From their Subjection to Man, though they Exceeded him

* Id, 4, never so much in Strength: From the Va-

riety of Man's Sense, accommodated to the Variety of Objects, for Necessity, Use and

Pleasure: From Reason, whereby he discourses, through Reminiscens, from sensi-

ble Objects from Speech, whereby he communicates all that he knows, gives Laws

and governs States. That God, notwithstanding he is Invisible, hath a Being from

the Instances of his Ministers invisible also, as Thunder and Wind; And from the Soul

of Man, which hath something with, or partakes of the Divine Nature, in

Governing those that cannot see it. Finally, That he is such, and so great, as that

he at once sees all, hears all, is everywhere, and orders all.

So that here we have Socrates his Faith in God and his Reasons for it, drawn from the Outward Creation, and the Inward Divine

Sence;

Sence, which he had from Divine Instinct or Nature in him; in which he lived, and for which he willingly dy'd, as afterwards will be related.

IX. **Timaeus** Locrus, *in his Work of Nature*, thus Argumentatively expresseth himself of God: 'One Principle of all, is Unbegotten; for if it was Begotten, then were it no more that Principle, but that of which it were Begotten would be the Principle.

In the Beginning was the Word, and the Word was with God, and the Word was God, all things were made by him, &c,
John 1, 1, 2, 3, 4,

Suitable to this faith **Clemens Alexan-**
drius, *namely, 'Hear
'O Israel, the Lord thy
'God is One, and him only
'shalt thou serve.

2 Kings 19. 19, —
Mark 12, 32, —
1 Tim, 2 5,

Clem.
Alex.
Strom.
L. 5.

Thus did he endeavour to Refute the Gentiles, and prove the Scriptures out of their own Writings. But again,

* **Timaeus** affirms, 'That God is, and
'that he is a Spirit, and
'that he is the Author
'of all Light. Which
how Sober and True it
is, let the Scriptures here
inserted testify.

God is a Spirit, John 4.
24 — God said, Let there
be Light, and there was
Light, Gen. 1. 3 —
He is the Father of Lights,
James 1, 17,

De Anima
Munda

Clem Alex.
Strom.
L. 5.

X, Antisthenes, one of *Socrates's* School, as it were by way of Paraphrase upon that Saying, *Whom have ye likened me unto, saith the Lord?* thus speaks, *'He is like none, because no man can know him from a LIKEDS or IMAGE.*

By which we may perceive he did not believe him to be an Image, *who could not be known by an Image*, nor any thing that could be seen with Carnal Eyes: a Step beyond the Romanists, that reach as they darkly Fancy, by Images.

XI. Plato and the famous Doctor of *Gentile-Divinity*, Scholar to *Socrates*, whom the Greeks, for his Heavenly Contemplation, and Pious Life, surnam'd, Divine, gives us his Faith of God in these words, *'God is*

I am the Alpha and the Omega, the First and the Last, Rev. 22. 13. Thou art the Everlasting God, Isa. 40—The Way of the Lord is Perfect, Psal. 86, 30, He is a Rock; his Work is Perfect; for all his Ways are Judgment; A God of Truth, and without Iniquity, Just and Right is he, Deut. 23 4—For I am the Lord, Isa. 45, 5— I Change not, Mal. 3, 6,

'First, Eternal, Ineffable Perfect in Himself; that is, needing none, and ever Perfect; that is, absolute in all Times; and every way perfect; that is, absolute in every part, Divinity, Essence, Truth, Harmony, Good: Neither do we so name these, to distinguish one from the other, but rather by them all to understand.

understand one. He is said to be GOOD,
because he bestows his Benefits upon all, accord-
ing to their several Capacities, and so is the
Cause of all Good: ~~fair~~ or Beautifull, be-
cause he is in Essence, both More, Better and
Equal Truth, because he is the Principle of
all Truth, as the Sun is, of all Light.

Moreover, God not having many Parts,
 can neither be locally mov'd, nor alter'd
 by Qualities; For if he be alter'd, it must
 be done by himself, or some other; if by some
 other, that Other must be of Greater Power
 then he; if by Himself, it must be either to
 Better, or to Worse; both which are Ab-
 surd.

From all these it Follows, That God is
 Incorporeal; and by all which it is as evident,
 how True, how Reasonable, and how Firm
 a Belief ~~plato~~ had, of One Eternal Being and
 Father of all.

XII. And Lyricus ~~Metanippides~~, praying,
 saith: *Hear me, O Fa-*
ther, thou Wonder of
Men, who always Co-
verneth the Living Soul.

Exod, 1, 15, 12 — Psalm,
136, 4, 5, 6

Clem. A-
lex om.
L.

This plainly preaches to us their Belief of
 One Eternal God, and his Excellent Attri-
 butes.

XIII. ~~Parniethedes~~ Magnus, as saith
~~plato~~ in ~~Sophi-~~
 sta writes con-
 cerning God, on

Thy Throne is establish'd of Old,
thou art from Everlasting, Psal. 93, 2,
Jehovah is Everlasting, Isa. 26, 4,

Clem. A-
lex. Strom.
L. 9.

F2

this

this wise, ' *He is not Begotten, neither is he ly-
' able to any Death; like a Chain, whose Links
' are Whole and Round, and always Firm,
' and Void of a Beginning.*

What was this Chain but the Eternal God, by whom all things were made? the First and the Last.

XIV. *Zeno*, a Grave and Wise Philosopher, who instituted the Way of the *Stoicks*, but not of Vertue: For both the *Cynicks* and *Stoicks*, mostly teaching such Doctrine as tended to good Life, may well be said to have been the Followers of *Socrates*, the Excellent Man of his time, only they a little differed themselves by some particular Severities, too affected, to which the Mild, Serious and Unaffected Piety of *Socrates* gave them no Encouragement, though none of them trod in a more Self-denying Path, then History tells us he walkt in. This *Zeno* and his Disciples, were Vigorous Asserters of One Infinite and Eternal God, as by their Doctrines may appear.

Leart.

Zeno tells us, ' *That God is an Immortal Be-
ing, Rational, Perfect or
' Intellectual in Beatitude,
' void of all Evil, pro-
' vident over the World,
' and things in the
' World; Not of Hu-
' mane Form, Maker
' OF ALL, AS IT
' WERE FATHER
OF*

Now to the King Eternal, Immortal, Invisible, the Only Wise God, be Honour and Glory for ever, 1 *Tim*, 1, 17—The Rich and Poor meet together, the Lord is the Maker of them all, *Pro*. 22, 2.—Come now let us Reason together, saith the Lord, *Isa*. 1, 18,—Be ye Holy, for I the Lord your God am Holy, *Levit*, 11, 44, —One God

OF ALL. Again, God, and the Power of God, is such, as that it governs, but is not governed: It governeth all things; so that if there were any thing more Excellent, He could not possibly be God.

and Father of all, of whom are all things, Eph. 4, 6, 1 Cor. 8, 16, — VVho is a God like unto thee? Exo, 15, 4, — The Almighty is Excellent in Power, Job 37.23. And his Kingdom rules over all, Psal, 103, 19,

This was Zeno's Faith of God, and I cannot believe, that the worst of our Antagonists has so far abandon'd all Reason, as to call it False, or Idolatrous. That he Taught It as well as Thought It, let us hear some of his Followers,

XV. Chrysippus, also avers, as his Belief of a God, that the World was made by him; consequently he beleived there was one: 'For if (saith he) there be any thing

Laert. de Ira Dei c. 10.

which can procreate such Beings as Man indued with Reason is unable to produce, that (doubtless) must needs be Stronger? and Greater, and Wiser then

Lord, thou art God, which hast made Heaven and Earth, and all that in them is, Acts 4, 24, God that made the World, Psal, 90, 2, — All Nations are unto God, but as a Drop to the Bucket, and the Dust to the Balance, 40, 11, 15,

Man; but a Man cannot make the Celestial things, therefore that which made them transcended Man, in Art, Counsel, Prudence and Power; And what can that be but God?

Thus far Chrysippus, the Stoick, in reference to God. But again.

Plut. An-
tip. de
Mund. l. 7.

XVI. **Antipater**, a Famous, Serious and Acute *Stoick*, in his Discourse of God and the World, declares himself to us after this manner, ' We understand by that which we

God is a Spirit, *John 4, 24*—In whom are hid all the Treasures of Wisdom and Knowledge, *Col 2, 8*, of the Incorruptible God, *Rom, 1, 23*—The Lord is Good to all, and his tender Mercies are over all his Works, *Psal, 85, 9*.—God is not far away from every one of us, *Acts 17, 27*,
' call God, **A Spirit**,
' full of **Intelligence**
' or **Wisdom**, a Li-
' ving Nature, or **Di-**
' vine Substance,
' Blessed and Inco-
' rruptible, doing good
' to Mankind, **PERCEPT** Through
' the whole World; receiving several De-
' nominations from the Diversity of his
' appearances, and the various Operations
' and Effects of his Divine Power shewn there-
' in.

Which kind of *Evangelical* Definition, may very well induce us to believe him to have been, at least of those who knew God; but we hope, not of those, who when they knew him, Glorified him not at God.

Indeed, what we have hitherto produc'd of them all, may worthily be accounted **Divinity**; and not the worse for being **Gentile**, since God is also therein to be Admired: So Forcible, so True, and so Conspicuous are their Assertions, and their Reasons for them, that who will yet believe, there was not a Measure of the Eternal Fullness of all Divine Light shining in the Hearts of these Heathens, to give them some Knowledge of
the

the Glory of the Only True and Invisible God, must not think it strange, if upon their Example of Incredulity, after all their Protestations for, and Professions of the Christian Religion, any should believe them to be *Arrant Pharisees*, and that they are over-cast with the darkest Clouds of Envy and Uncharitableness: For my part, I am of the mind, that many Thousands of Christians, at least so reputed, I mean not of the Rabble neither, believe not God so clearly, nor are able to give better Reasons for what they do believe of him, then these exhibited in this first part of the Gentile Divinity.

Thus much concerning God, with respect to *Himself*, his *Creation* and *Providence*.

C H A P. VIII.

The Second Fundamental of Gentile-Divinity, viz. That God hath Imprinted the Knowledge of Himself on the Mind of all Mankind. Proved from Twelve Pregnant Testimonies, as well of whole Societies, as particular Persons. Compared with Scripture.

IT will be now requisite, that I give an Account of their Belief in God, with respect to that Discovery he is pleased to give of himself unto Mankind, how, and where; which amounts to what is laid down in my Second Assertion, viz. That God Imprinteth the Knowledge of Himself in the Mind of Mankind; or, that God's Way of Manifesting Himself to Mankind, is by Enlightning the Soul with his own Divine Light, which being Obey'd, leads to Blessedness.

That this was their Doctrine, and the Ground of the Knowledge they had of God, be pleased to weigh these their following very plain, yet very weighry Expressions.

Tim. de
De Anim-
Mund.

The Pure in Heart shall see God, Mat. 5. 8 — He dwelleth in Immortality; no Mortal Eye can approach or behold him, 1 Tim. I. 16. — One Thing have I desired of Thee, O

I. 'The Mind, saith Pythagoras, and his Disciples, only seeth the Eternal God, the Ruler and Father of all

'all things. — What
'greater Pleasure than to
'behold the Serene As-
'pect of God? — What
'things are agreeable to
'God, cannot be known,
'unless a Man hear
'God himself. They
'mutually exhorted one
'another, not to Divide
'asunder the * GOD
'THAT WAS IN
'THEM; for that it

Lord, to behold the Beau-
ty of the Lord, *Psalms 27*
4 — The Things of God
knows no Man, but the
Spirit of God, but God
hath Reveal'd them to us
by his Spirit, *1 Cor. 2. 10,*
11. & 1. 13. — *Jamblich.*
Christ divided? *1 Cor. 1. 13:*
And I heard a great Voice
saying, THE TABERNA-
CLE OF GOD IS WITH
MEN. He that overcom-
eth shall inherit all things:
I will dwell in them, *2 Cor*
6. 16 — I will be his God,
and he shall be my Son, *Rev*
21, 3, 7,

Jamblich.

** Jamb.*

'ought to be their Care, to Preserve their
'Union with God, and one with another. —
Again saith, * *Timaeus*, one of the Exactest
of that School; 'The most Excellent Thing
'the Soul is Awaken'd to, is her Guide, or
'Good Genius (that is, a Measure of the
'Divine Light and Spirit) but if she be Rebel-
'lious to it, it will prove her Demon or Tormen-
'tor. But having overcome these things,
'saith Pythagoras (to wit, Evils) thou shalt
'know Zúsaon the Co-habitation or Dwel-
'ling together of the IMMORTAL
'GOD and MORTAL MEN; whose
'Work is Life; the Work of God is Im-
'mortality, Eternal Life.

** De Anim.
Mund.*

Thus far the Pythagoreans, and certainly
far enough to prove the Assertion; for next
to Hearing and Seeing God himself, his
Dwelling in, and Tabernacling with Men, what
is there of greater Spiritual Intimacy or U-
nion? O the Folly and great Uncharitable-
ness,

ness of those Professors of Christianity, that exclude both such Men, and such Knowledge the Kingdom of God, because it is not deliver'd in absolute Scripture Phrase, whilst it imports much of the very Substance of them, as to *Divine Vision, Union with God, and Eternal Life!* I wish they don't take *Imagination* for Knowledge, and *Presumption* for Enjoyment. But to go on.

II. *Isterson*, that Ancient *Philosopher*, intituled the Universal Light shining in the Conscience, which ever witnessed, by its Reproof, against Evil; and if obey'd, led

In the Beginning was the Word, and the Word was with God, and the Word was God, *John 1. 1.* — The Word is nigh thee, in thy Heart and in thy Mouth, *Rom. 10. 8.* — I dwell in the High and Holy Place, with him also that is of a Contrite and Humble Spirit, *Isa. 57. 15.* Ye are the Temples of God and that the Spirit of God dwells in you, *1 Cor. 6. 19.* Whatever may be known of God is manifested within, for God sheweth it unto them, *Rom. 1. 19.*

Man to Immortality,
' A DOMESTICK
' GOD, or GOD WITH-
' IN the Hearts and Souls
' of Men.

' The Eternal Mind
' is God, MANIFEST-
' ING HIMSELF IN E-
' VERY PARTICULAR
' OF US. God is that
' which in Mortal Men
' gives them to Know a-
' right concerning God.

Certainly these Gentiles had an high Veneration for that Light which manifested Darkness, who made it their Rule, their Guide, their Domestic God; they set him not at a Distance without them; but believed in him as God, the *Almighty*, speaking to them in their own Consciences. In which respect the

the Minor Poets notably exprefs'd themselves.

III. **Bras**, Prince of his Country **Prien**, being invaded by Enemies, and several of the Inhabitants put to Flight, with their greatest Wealth; being asked, Why he also carried not his Choicest Goods with him? answered, 'I do carry my

Valer.

Max. 7.2.

'Goods with me. **He**
'bore them (saith **Valerius Maximus**) in his
'Hearth, not to be seen
'by the Eye, but prized
'by the Soul, inclosed in
'the narrow Dwelling
'of the Mind, not to be
'Demolish'd by Mortal
'Hands; Which is al-
'ways present with
'those who stay, and
'never Deserteth or Forsaketh those that
'fly.

Lay up Treasure in Heaven, where neither Moth nor Rust can Corrupt, nor Thief break through and Steal, *Mat. 6, 20.*—
This Treasure hath God Put into Earthen Vessels, *2 Cor. 4, 7.*—
Fear not, for the Lord thy God it is that doth go with thee, he will not fail thee, nor forsake thee, *Deut. 31, 6.*
In all their Afflictions he was Afflicted, *Isa. 63, 9.*
The Lord is a present Help in the time of Trouble, *Psalms 46, 1.*

Certainly then, they thought this Divine Principle the **Greatest Treasure**, the **Surest Companion**, the **Best Comforter**, and **Only Sanctuary** of the Soul in the greatest Extremities, including it with Piety and Patience, and gave that **Contentment**, which was able to wade through the deepest Calamities.

IV. **Sophocles** is also of that Number **Oedip**, that beares Testimony to Divine Illumination. 'God grant (saith he) that I may always

'ways

Shall not the Uncircum-
 cision that is by Nature,
 if it fulfil the Law, judge
 thee, who by the Letter
 and Circumcision dost
 transgress the Law. For
 he is not a Jew that is
 one outward, implying such
 as keep the Law is an In-
 ward Jew, Rom, 2, 27,
 28, And the Word of God
 (nigh in the Heart) shall
 abide for ever, Isa, 40, 8;
 ways be so happy, as to
 observe that Venerable
 Sanctity in my Words
 and Deeds, which is
 commanded by these
 Noble Laws (speak-
 ing of the Laws writ-
 ten in Men's Conscien-
 ces) which were made
 in Heaven; God is their Father, not
 Mortal Nature, neither shall they ever
 be forgotten or abrogated; for there
 is in them a Great God, that, never
 waxeth Old.

This is (saith he again) with respect to
 Men's Conscience, a Divine, a Sacred Goad,
 God the Overseer.

Certainly in themselves, very Sera-
 phick Sayings, shewing a clear Faith of
 God, and that Way of Inward Discovery,
 he is pleased to make of himself to Mankind.
 For it was he that said, Truly there is but
 One Onely God, who made the Heavens and
 the Earth.

Clem.
 Alex.
 Strom.
 L. 5.

Plutarh.
 de Genc.
 Socr.

V. It is frequently said of Socrates,
 He had the Guide of his Life within him;
 which, it was told his Father Sophroniscus,
 should be of more worth to him than Five
 Hundred Masters. He

There is a Spirit in Man
 but the Inspiration of the
 Almighty giveth Under-
 standing, Job 32, 8, 2
 Tim, 2, 22, 23,
 For as many as are led

called it His Good Angel
 or Spirit; that it sug-
 gested to his Mind, what
 was Good and Vertu-
 ous,

ous and inclin'd and dispos'd *by the Spirit of God,*
 him to a Strict and Pious Life: *are the Children of*
 That it furnisht him with Di- *God, Rom, 8, 14,*
 vine Knowledge, and very often impuls'd
 or **moved him to Preach** (though in
 the Streets) **to the People**, sometimes, in
 a way of Severe Reproof, at other times,
 to Information: And otherwise gently to
 disswade them from *Intemperance, Vanity of*
 Life; particularly, from **seeing of Plays**,
 and to exhort them to *Repentance, Reforma-*
tion, and Self-Denyal, in hopes of *Immorta-*
lity.

VI. **Plato** * is not wanting to bring in ** In phæd.*
 his Vote, for further Confirmation of our
 Assertion, on the Behalf of the Gentiles:
The Light and Spirit of God, saith he, are
 as **Wings TO THE**
SOUL, or as that which
 raiseth up the Soul into
 a *Sensible Communion*
 with God above the
 World, which the Mind
 of Man is prone to slug
 or bemire it self withal.
 And adds * **Plotin**, a
 Famous Platonist, *God is*
 the very **Root or Life**
 of the Soul. Again,
 Man hath a **Divine**
Principle in him,
 which maketh the true
 and good Man. And

God is Light, 1 John 1, 5--
 In thy Light shall we see Light,
 Psal, 36, 10—God is not far
 from every one of us; for in
 him we live, move and have
 our Being, for we are also his
 Offspring, as certain of your
 own Poets have said, *Æs. 17,*
27. 28—One of whom was A-
rabus, whom the Apostle
quotes as speaking Truth, and
employs it against them, to
prove a True God, and to in-
troduce his Gospel; which if
it shewed their Apostacy, it
also implies, that there had
been Heathens, rightly appre-
hending of God, else surely,
the Apostle would never have
cited the Poets Saying, for a
Confirmation of his own De-
ctrine,

Æhead. 1.
cap. 1.

* the

the *Platonists* in general, held Three Principles to be in Man; the *first*, they called, *Nūs*, *Mind*, *Intellect*, *Spirit*, or *Divine Light*. The *Second*, *Ψυχὴ*, the *Soul* of Man. The *Third* they called, *Εἰδωλον Ψυχῆς*, the *Soul's Image*, which, say they, is her *vital Energy* upon the *Body*, and the *Feminine Faculty* of the *Soul*.

By all which it is evident, tho, I could produce many more Testimonies from their Writings, that they believ'd and held *Divine Illumination* and *Inspiration*, and that such a Principle resided in *Man*, even the *Eternal Nūs*, or *Mind*; which is to say in plain English, *God Himself*; by which alone the *Soul* could become, what *God* would have It be.

VII. *Cleanthes*, the *Stoick*, alloweth not Mankind to be governed of right by the Dictates of their own Nature, which barely renders them Men, but by that *Divine, Infinite and Eternal Nature*, which is *God* universally diffus'd or sown through the whole Race of Man, as the most sure and infallible Guide and Rule. To live (saith he) according to this Knowledge and Direction, is truly to live according to *Vertue*; nor doing any thing that is forbidden. The *Vertue* and *Happiness*

Without me ye can do nothing. The Spirit of Truth, shall lead you into all Truth, John 16, 13, For the Grace of God that bringeth Salvation hath appear'd unto All Men, teaching us, that denying ungodliness and worldly Lusts, we live soberly and righteously and godly in this present World, Tit, 2, 11, 12, God hath shewn unto thee O Man what is good, Mich, 6, 8,

' Happiness of a Man depends upon the close
' Correspondence of his Mind, with the
' Divine Will of him, who governeth
' the Universe.

Again, saith the same *Cleantes*, ' **THE**
KNOWLEDGE OF
GOD IS Imprinted up-
on the Minds of Men.

Which shew the works
of the Law writ in Their
Hearts, *Rom*, 2, 15,

VIII. *Menander*, signifying God to be *Clem. A.*
Good, saith, ' Every Man hath a Good *Dæ-* *lex. Strom.*
' *mon* as soon as he is born, an *Holy Instructor* L. 5.
' in governing of the Life; as that I may
' confess him to be an
' Evil *Dæmon*, who
' hurts the Life of a
' Good Man. Then
subjoyns he, ' **That**
' **a Good God is in**
' **all, that God is perfectly Good, and that**
' **he is Good in all.** Again, on another
Occasion saith he, ' God, who is always
' *Deus*. sees this; **for God is not a God**
afar off.

A Manifestation of the Spi-
rit is given unto every one to
profit withall, 1 *Cor*, 12, 7—
One God; and Father of all,
who is above all, and through
all,—The Lord is Good unto
all, *Psal*. 145, 9,

IX. *Philo*, though a *Jew* born, yet a very *Leg. Alleg.*
Serious and Refin'd Philosopher, gives us L. 1.
his Judgment in this Particular, very posi-
tively and to purpose: ' How should the
' Soul of Man (saith he) know God, **If**
' **he did not Inspire**
' **her, and take hold**
' **of her by his Di-**
' **vine power?**

The Things of God know-
eth no Man save the Spirit of
God, 1 *Cor*, 2, 11,—I will put
my Law in their Minds and
write them in their inward

Again,

parts; I will be their God,
and they shall be my Peo-
ple, Heb. 8, 10, 11,

Again, ' That the Di-
' vine Reason we have
' from God, is an **Infal-**
' **lible Law**, not a Mortal Rule given, by this
' or that Mortal; **No Lifeless Precepts**
' **written in Papers, or upon Pillars**
' **but Immortal**, being ingraven by the
' **Eternal Nature In the Minds of Men.**

This is an undeniable Testimony to the
Law written in the Heart, as a *more Excellent*
Dispensation, than that which is written in
Paper, or engraved on Pillars, But further,

X. Nor is **Plutarchy** wanting to the Proof
of this Assertion, on the behalf of the *Gen-*
tile Divinity, who thus delivers himself,
speaking of the Principle of God in the Con-
science: ' It is a Law (saith he) not writ-

Put. Dion.
Pruf.

Because whatever may be
known of God is manifest
within; for God hath shewed
it unto them: but because
they liked not to retain God
in their Knowledge, God gave
them up to vile Affections,
Rom. 1. 19, 26, 28.

' ten in Tables or Books,
' but **dwelling in the**
' **mind, always as a**
' **living Rule**, which
' never permits the Soul
' to be destitute of an in-
' teriour Guide. Again,

' to debase this Ancient Faith of Mankind,
' and natural Belief which is **Planted in all**
' **Reasonable Souls**, is to Overthrow the
' **Strong and Everlasting Foundation** of
' **Vertue.**

He is Doubtless very Zealous and Sensi-
ble, on the behalf of an *Inward Divine Prin-*
ciple.

XI. But

XI. But be pleased to hear what **Epictetus** says in this Matter, who was admired Diſt. lib. 1. cap. 14. for his great Vertue, Living, and whose Memory is preserv'd in great respect among many who would think themselves much wrong'd if they should not be accounted Christians. *'When you have shut your Gates (saith he) and made it all Dark within; that is to say, are retired to your own Dwelling, as alone, do not say that you are alone, for you are not alone, but God is within :*

*O Lord, thou hast search-
ed me, thou understandest
my Thoughts afar off:
Whether shall I go from
thy Spirit, Psalms 139
1, 2. 7.*

What need then is there of outward Light, to discover what is done, or to light to good Actions, who have God or that Genius, or Divine Principle for your Light, as the following Words do further import.

But above all the *Gentiles* that have been mention'd, I mean in Point of plain and positive Expression, (*for I will prefer the Life of none before that Selfdenying Martyr Socrates*) let us hear with great Attention, what kind of Lecture **Seneca** will read us upon the Subject handled; truly something very weighty.

XII. 'The Multitude, saith **Seneca**, is the worst Argument. Let us inquire what is best to be done, not what most usually is done, and that may settle us in the Possession of Everlasting Happiness; not what is allotted by the Vulgar, the worst Interpreters of Truth, I have (saith he) a
G clearer

‘ clearer and more certain Light, by which
 ‘ I may judge the Truth from Falshood : That
 ‘ which appertains to the Felicity of the Soul,

*We have a more sure
 Word of Prophesie, 2 Pet.
 19 ——— The Lord hath
 shewed unto thee, O Man,
 what is Good, and what he
 doth require of thee, Mi-
 cah 6, 8 ——— In him
 we Live Move, and have
 our Being, Acts 17. 28—
 Such as Men Sow, such
 shall they Reap, Gal. 6, 7—
 That was the true Light,
 which Inlightneth all Man-
 kind, John 1. 9.*

* Senec.
 Epist. 41.

‘ the Eternal **MIND**, will
 ‘ direct to ; that was the
 Light within, doubtless
 Seneca meant. * Again,
 ‘ It is a foolish thing for
 ‘ thee to wish what by
 ‘ thee cannot be obtain-
 ‘ ed. **GOD IS NEAR THEE**,
 ‘ and he is **IN THEE**.
 ‘ The Holy Spirit Sits or
 ‘ Resides within us ; the

* De Be-
 nef. c. 17.

‘ **OBSERVER** of our Good and Evil Actions ;
 ‘ as he is dealt with by us, **HE DEALS WITH**
 ‘ **US**. But yet further, we have this great
 ‘ Gift, saith Seneca, * That Vertue (meaning
 ‘ the Principle, or God) **HATH SENT**
 ‘ **HER LIGHT BEFORE INTO**
 ‘ **THE MINDS OF ALL** ; for even
 ‘ they that follow Her not, **SEE HER**.
 ‘ Where observe, Reader, how he confes-
 ‘ seth to the Universality of the Light,
 ‘ yet lays the Fault of Rebellion against
 ‘ it, not upon the Light (as do our Ene-
 ‘ mies) but on such as refuse to follow it ;
 ‘ implying their voluntary Rejection of its
 ‘ Heavenly Discoveries. * Again, ‘ Wonder-
 ‘ est thou that Men go to God ? **GOD**

Epist. 73.

*Behold, the Tabernacle
 of God, is with Men, Rev.
 21, 3: ——— He that de-
 clareth unto Man his
 Thoughts, the Lord, the*

‘ **comes unto Men** :
 ‘ Nay, which is more
 ‘ near, he cometh **IN-**
 ‘ **TO MAN** ; and he
 makes

' makes the **heart** of e-
 ' very good Man his
 ' **habitation**. Yet again
 hear him; * ' Nothing
 ' is closed from God, he
 ' is **within our Souls**, and he cometh
 ' **into the midst of our Thoughts**. And
 ' lastly, * **Every Man** (saith he) **has God**
 ' **indued with that, which if he forsake**
 ' **it not, he shall arise LIKE God.**

God of Host is his Name;
 Amos 4: 13— While ye
 have the Light walk in the
 Light, that ye may be the
 Children of the Light, God
 is Light, John 12, 26—
 1 John 1, 5,

Epist. 83.

Epist. 31.

How much more weighty, O Sober and
 Impartial Reader, are these *inward* Doctrines
 of the the Vertuous Gentiles, then the Vehe-
 ment Clamours, and Uncharitable Exclama-
 tions of Empty Christians against them?
 Who seem as if they were afraid of nothing
 more, than inherent Holiness, though of
 Christ's working: Reputing it a kind of
 Undervaluing of his Blood, to feel the *In-*
ward Benefit of it: Accounting us the great-
 est Hereticks, for assenting to the greatest
 Truth, to wit, The **Sufficiency** of his Uni-
 versal Light, in the Hearts of Men, to *Sal-*
vation; challenging us to prove it by Scrip-
 ture, or any Credible History, and object-
 ing the *Heathens Ignorance and Idolatry* against
 the *Truth* of its *Discoveries* and *Efficacy* of its
 Power. Which the very *Gentiles* defend us
 against, and confirm the Universality and
 Power of it.

C H A P IX.

That this was not only the Doctrine and Faith of the Gentiles, but the very Primitive Doctors or Fathers, both so held and so expressed themselves. Eight Testimonies produced for Proof thereof.

BUT as I have hitherto shewn, both that the Gentiles Believed in One God, and had a very clear Apprehension of the *Light*, or *Divine Principle* placed in *Man*, from which all Heavenly Knowledg is derived; and that this Divine Light, or Spirit, or Principle was by them asserted to be the *Most Certain Guide*, and *Infallible Rule* of Faith and Practice; and further, that the Scriptures produced; do abundantly verifie their Doctrines; so to the End the angry Men I have mentioned, should not count it a *Prophaning* of Holy Writ, or think I am the only Man that ever had that favourable Apprehension of these Gentile-Doctrines, I am willing to instance some of the most Primitive and Approved Fathers of the Christian Church; and by a short view of what they believed in reference to the present Subject, with their way of phrasing such Belief, we may the more clearly perceive, how far those Gentiles are by them Reprehensible, either with respect to their Soundness in Judgment, or Expression; that if it be possible, we may solve their Objection against the
Universality

Universality and Sufficiency of this Blessed Light.

I. **Justin Martyr**, whom

I therefore chuse to begin with, because from a *Learned Philosopher*, becoming an *Honest Christian*, and *Constant Martyr* (from whence he was surnamed, *Martyr*) he could the better tell us the Difference of the Change: But so far was he from reputing the Principle of God within Men, *Hetodox*, or Inconsistent with the Purity of the Christian Religion, that with no small Earnestness, he therefore pleads against all Coercive Power upon Conscience, and the Pompous Worship of the Heathens, in their Temples (as his Apologies will inform us) because, saith he, 'God hath

If the Reader will please to inform himself of the Reasons that induc'd *Justin* to turn Christian, he will find the *Light Within* acknowledged to be the Efficient Cause thereof; for it was the Principle of God in his Conscience that continually pleaded the *Christians* Cause within him, and who at last overcoming. *Justin* Believes in *Christ*, and Dyes for him too. Now what Disgrace is this to the Light within?

Liv'd after
Christ An-
no 123.

'**Built to himself a Natural Temple**
'**in the Consciences of Men**, as the Place
'wherein he would be Worshipped; and
'that it is there Men ought to look for his
'Appearance, and Reverence and Worship
'him; or to that purpose.

Apolog.

II. To this doth **Clement Alexandri-**
nus, that Earnest Contender against the
Apostate Gentiles, plainly assent; who often,
but more particularly in these few Places
following, recommends to us the *Light*, or

Liv'd after
Christ 190

Word Within. 'It is the Voice of Truth (saith he) 'that Light will shine out of 'Darkness. Therefore doth it shine in the
 'HIDDEN PART OF MANKIND,
 'that is, in the heart; and the Rayes of
 'Knowledge break forth, making manifest,
 'and shining upon the inward Man, which
 'is hidden. — Christ's *Intimates* and *Cokeirs*,
 'are the Disciples of the *Light*.

Admon.ad
 Gent.

Strom. L.
 5.

He further expresseth himself in another Place; 'Man cannot be void of Divine
 'Knowledge, who *Naturally*, or as he
 'comes into the World, partaketh of *di-
 vine Inspiration*; as being of a more
 'Pure Essence, or Nature, then any other
 'Animal.

And as assenting to the Doctrine of some Ancient Philosophers and other Gentile Authors (for against the Gentiles of his time, I suppose, he may make use of no less than Two Hundred and Fifty) he doth frequently attest the Truth of the Doctrine of the *Divine Light in Man*, as Man's Concomitant, to all good Works; as one Passage eminently proves. 'I earnestly, says he, 'exhort thee, because I would have thee 'saved, and that would Christ also, who 'offers thee Life in one Word: But thou 'mayst say, What is it? *It is the Word of Truth, the Incorruptible Word, which
 'Regenerates Mankind, and leads him
 'again to Truth*; the Spur that pricketh
 'on to Salvation, who expelleth the De-
 'struction, chaseth away Death, and hath
 Built

Clem A-
 lex.in Ad-
 mon.ad
 Gent.

**Built a Temple in Mankind, that it
may PLACE GOD in Man.**

I know not any of the Ancients that was more profoundly read in the Doctrines of the *Gentiles*, then this *Clemens Alexandrinus*: And who, to prove the Verity of the Christian Religion against them, doth frequently cite, and insert the Writings of the more Venerable of them, and with the very Books of their Admired Ancestors, accurately argue the Unreasonableness of their Opposition to Christianity, the very top of Vertue, and Perfection of Goodness; as did *Christ*, to prove himself the *True Messiah*, urge the Scriptures to those (Pretended Great) Believers in them, as an *Aggravation* of their *Incredulity*.

III. *Tertullian*, then whom, there was Liv'd An-
not any more sharp against the Dissolute ^{no 195.}
Gentiles of his time (as his most quaint Apology for the Christians, and in it his severe Charge against their Enemies, doth particularly shew) thinks it to be neither Heresie nor Heathenism, as it is commonly understood, to believe and assert, 'That a
' Life, according to the *Holy Guidings of the*
' *Universal Light in the Conscience*, is a kind
' of *Natural Christianity*, or, to be *Naturally*
' a Christian.

And though in his *Apology* he stabs, with the sharpest Points of Wit, Reason and Truth, the Cause of *Degenerate Philosophy*, or rather those that were *undeservedly* called
G 4 Philosophers,

Philosophers, yet he lays it still on the side of their great *Apostacy* from that Noble Principle, which worthily Renowned their Predecessors; The Being of whose Stock, and Assuming whose Titles without their Vertue, they Vainly esteem'd Warrant enough for their Pretensions to Real Science; not unlike the Pharisees among the Jews, as hath already been observed.

Liv'd a-
bout Anno
203.

IV. *Origen*, who I may say was twice a Christian; first, by Education, and next, by Choice; a strong Defender of Christianity, as his notable Books against *Celsus* and others, do abundantly witness: Treating of that Divine Light, with which God has illuminated Mankind, as his Universal Endowment, calls it, '**An immutable Law, which with the Knowledge of Good and Evil, is Engraven upon the heart, and Grafted into the Soul of Man.**

Liv'd a-
bout Anno
315.

De Cult.
Ver.

V. *Lactantius*, Scholar to *Arnobius*, who writ smartly against the *Apostate* Gentiles, esteemed a good and acute Man, thus delivers himself about the Matter in hand: '**The Law of God (saith he) is made known unto us, whose Light, like the Stars to the Mariner in the Night Season, clearly discovers to us the Path of Wisdom: That Law is Pure and Unspotted Reason (not inconsonant with, nor unintelligible by Nature) Defused through all the World;**

' **World**; in it self **Unchangeable** and **E-**
' **ternal**; which, that it may deter Man
' from Vice, doth faithfully by its **Injunc-**
' **tions** and **Prohibitions**, **Declare unto**
' **Man his Duty** — Again, ' The Way to Lib. de Ira
' ascend up to the House of Truth, **Is to** cap. 2.
' **behold within Us, that there is one**
' **most high God**, who made, and go-
' verns all things: That Christ is God's *Am-*
' *bassadour* and *Builder*, sent unto Men, and
' as they receive him **into their hearts, he**
' **Buildeth a Divine and Immortal**
' **Temple in them.**

VI. But let us deliberately read, what the Liv'd a-
so much admired **Athanasius** says to the bout Anas.
Gentiles, who did frequently cast out that 425.
(Vulgar) Objection to the Christians, which
is now made against us. *How know you that*
yours is the Right Way?

' The Way whereby to attain to the Athanas.
' Knowledge of God, **is within Us**, cont. Gen.
' which is proved from *Moses*; who saith,
' **the word of God is within thy heart**;
' and from this saying of Christ, **the Faithy**
' **and Kingdom of God is within You.**
' If then, says *Athanasius*, the **Kingdom of**
' **God be within Us**, Just so are we able
' to understand the **Word** or **Voices of the**
' **Father.**

Which Solid, Ancient and Great Truth,
could not but highly aggravate the Blame
of such as were Infidel to it, because it was
but the Doctrine of their Fam'd Philoso-
phers

phers more clearly and Scripturally exprest, as it doth abundantly testifie to us; upon which Ground it was, the Primitive Christians believed, and practised their Religion. Not Tradition, however Holy, but *Sound Internal Conviction and Revelation*; from no Words Without, but the Eternal Word of God **IN THE HEART**; the great Discoverer of the Will and Way of God to Men. He that knows this *Word* or Divine Principle to reign in his Heart, knoweth the *Kingdom of God come there*, and his Will done, even the *Sanctification* of the Soul.

Liv'd a-
bout Anno
810.

VII. **Chrysostome** also, is not wanting to ascribe some Honour to this Holy Light, we contend for; who not only confelleth the *Light* mention'd in the first of *John*, to be *Christ*, the *Word-God*, who inlightneth all Mankind coming into the World, but also avers it to be of a *Saving Nature* unto all who believe in it, and follow it: Wherefore, saith he, 'Let none blame the *Light* they are not Saved, but their own *Rebellion*, who refuse to be saved by it. This he very solemnly calls, 'A **Teacher or Instructor, Dwelling in Man's Nature**, or that no Man is without a *Teacher* to *Instruct, Inspire, Help*, and *Assist* him in the way that leads to *Eternal Life*.

I will conclude these Christian Testimonies with a Passage out of *Augustine*, not unsuitable to the Business in hand.

VIII. **Augustine**,

VIII. **Augustine**, in his Discourse on *John*, has this very notable Passage, viz. Liv'd a-
bout Anno
393.

That God is properly King of Minds
or Souls, because when he is *Received in*,
he Governeth by his *Divine Power and Spi-*
rit in the Heart; therefore is not his King-
dom after the Manner of this World, **But**
within; and much to this purpose.

Again he Distinguisheth upon the Word
Reason; 'There is a Superiour and Inferior
'Reason, saith he; the Inferior is a meer
'Rational Creature, or that Understanding
'which distinguisheth a Man from a Beast;
'but the Superior Reason is a **Light**, or,
'as it were, a **Power in Mankind, Dic-**
tating, Revealing and insinuating Di-
vine, Eternal and Intirely good
Things; as for Example, when it shall
'say, **This is Sin**, thou oughtest not to
'commit, but **avoid** it; Why? Because it
'**offends God**.

Thus far of Primitive *Christian-Divinity*,
from about 132. years after Christ, to about
400. years after Christ; by way of Confir-
mation, of that Part of the *Gentile-Divinity*,
which might, with least Credit, be imbra-
ced? For to cite never so many Primitive
Christian Authors, to prove a *God, Holy Life*,
and the *Immortality* of the Soul, the other
Points of *Gentile-Divinity*, would look like
Labour in vain; since none that believes
them to have been Christian, ought to doubt
of their holding such General Truths; but
the

the Wonder is, to quote them in the Language of the so much, yet soundlessly *decri'd and abused* Quakers, *viz.* That not only the *Best Gentiles*, but most *Approved Christians*, of the Primitive Times, Confess to a *Divine Light, Principle, Word or Spirit in Man*, whose Inspiration gives infallible Understanding, and as Man is guided by it, he shall be *Recovered* out of that Dirt and Mire Sin hath plung'd him in, and it will *Free* him from the Snares of Pleasures, *Inlighten* his Eyes, *Inspire* his Soul, and *Lead* him gently by the hand in the Way of *Eternal Righteousness*; whose Reward from God will be *Immortal and Eternal Life*.

CHAP. X.

The Third Part of Gentile-Divinity, viz. That they were Men of Vertuous Lives, and taught the Indispensibleness thereof to Life Eternal. Prov'd by Numerous Instances.

IT may now be time, that I dispatch the other two Parts of the *Gentile-Divinity*, which I shall endeavour with all convenient Brevity.

There are many Instances of their Pious Doctrine, and singular Examples of their Vertue; I will instance in a few, to convince, if I can, such as scarcely believe any Good of them, (and the rather (I fear) that they

they may charge the Bad upon the Light) that their Doctrines and Practice, with respect to *Good Living*, were, and are very Commendable, and Approved of all Good Christians.

I. **Pittacus** *Mitileneus*, one of the Seven Wise Men of Greece, as they were called, his Apophthegms were these :

‘What thou rak’st ill in thy Neighbour

‘**Do not thy self.** Re-

‘proach not the Unhap-

‘py ; for the *Hand of God*

‘*is on them.* Restore what

‘is committed to thy Trust.

‘Bear with thy Neigh-

‘bour. **Love thy**

‘**Neighbour.** Reproach

‘not thy Friend, though

‘he *roode* from thee a lit-

‘tle. Acquire *Honesty* ; Seek *Obsequiousness* ;

‘Love *Discipline*, *Temperance*, *Prudence*,

‘**Truth**, **Faith**, *Experience*, *Dexterity*, *Soci-*

‘*ety*, *Diligence*, *Oeconomy* and **Piety**.

Thou therefore which
teachest another, teach-
est thou not thy self,
Rom. 2. 21. Love thy
Neighbour as thy self,
I am the Lord. Levit.
19, 18. Finally Bro-
thers, whatsoever things
are True, whatsoever
things are Honest, Just,
Pure, Lovely, and of
Good Report, think on
these things, *Phil. 4. 8.*

Liv’d a-
bout the
Year of
the World
3313. be-
fore Christ
about 630.
Years,
which is
2330 years
since.

Stob. 28.

II. **Chilon**, another of them, he was so

Just in all his Actions, that in his Old Age

he professed, ‘He never had done any thing

‘*contrary to the Conscience of an Upright Man,*

‘only that of one thing he was doubtful ;

‘Having given Sentence against his Friend,

‘according to Law, he advised his Friend

‘to Appeal from him (his Judge) so to

‘preserve both his Friend and the Law. A-

gelline

Liv’d at
the same
time.

Lent.

gellius relates it thus ; ' When his Life drew
 ' towards an End, ready to be seized by
 ' Death, he spoke thus to his Friends about
 ' him : My Words and Actions in this Long
 ' Term of Years have been almost all such,
 ' as I need not Repent of, which perhaps
 ' you also know ; **Truly, even at this**
 ' **time am certain, I never commit-**
 ' **ted any thing, the remembrance**
 ' **whereof begets any Trouble in me,**
 ' unless this one thing only, which whether
 ' it were done amiss or not I am uncertain :
 ' I sate with two others, as Judge upon the
 ' Life of my Friend ; the Law was such, as
 ' the Person must of necessity be Con-
 ' demned, so that either my Friend must
 ' lose his Life, or some Deceit be used
 ' towards the Law ; revolving many things
 ' in my Mind, for a Reliefe of a Condition
 ' so desperate, I conceived, that which I put
 ' in Practice, to be of all other the most easie
 ' to be born : **Silently I Condemned him, and**
 ' **perswaded these others who judged, to Absolve**
 ' **him : Thus preserved (in so great a Busi-**
 ' **ness) the Duty both of a Judge and**
 ' **Friend ; but from the Act I receive this**
 ' **Trouble, that I fear it is**
 ' **not free from Persidiousness**
 ' **and Guilt ; in the same**
 ' **Business, at the same**
 ' **time, and in a Publique**
 ' **Affair, to perswade o-**
 ' **thers contrary to what**
 ' **was in my own**
 ' **judgment**

* Reader,
 this Refle-
 ction was
 not with-
 out Light,
 nor this
 Man void
 of a very
 Tender
 Consci-
 ence.

The Gentiles who had
 not a Law, became a
 Law unto themselves,
 doing the things contain-
 ed in the Law ; their
 Consciences bearing Wit-
 ness, and their Thoughts
 the mean while Accusing
 or Excusing, Rom. 2.
 14, 15.

Judgment best. Doubtless a Man of Light, Sight, and Conscience.

Of his *Apophtegms*, or Sayings, these few are delivered to us by *Laertius*. He said, 'Providence of Future Things, collected by Reason, is the *Vertue* of

'a Man. Being demanded, wherein the Learned differ from the Unlearned? He answered, In a

'Good Hope. When asked 'What is hard? said, To conceal Secrets, to dispose of

'Leisure well, and be able to bear an Injury: Therefore said *Chilon* to his Brother, I can bear Injuries, thou canst not.

To depart from Iniquity is a good Understanding, *Job* 28. 28.

And the Hypocrites Hope shall Perish, *Job* 8. 13.

Why do you not rather take Wrong? *1 Cor.* 6. 7.

III. The Precepts of the Seven *Sophists* of Greece, in general; *Thales*, *Solon*, *Petriander*, *Cleobulus*, *Chilon*, *Bias*, and *Pittacus* (called Seven Wise Men) Collected by *Sofiadetes*, who Flourish'd above Two Thousand Years ago.

'Follow God, Obey the Law, Worship God, Reverence thy Parents, Suffer for

Stob. 28.

'Justice, Know thy self,

'Consider Mortal things,

'Respect Hospitality, Com-

'mand Thy Self, Honour

'Providence, Use not

'Swearing, Speak well

'of that which is Good,

'Disparage None, Praise

Reader, these weighty Sayings are very Scripture it self, and that as well of the New, as Old Testament (

especially = so called) faith, Where Christ AT ALL; EAR NOT about 700. though speke he came in years before to the World.

Vertue,

‘*Vertue*, Do what is *Just*’ Abstain from E-
 ‘*vil*, Instruct thy *Children*, Fear Deceit, Be
 ‘a Lover of Wisdom, Judge according to
 ‘*Equity*, Curb thy *Tongue*, Examine with-
 ‘out *Corruption*, Do that whereof thou shalt
 ‘not *Repent*, When thou hast Sin’d, be Peni-
 ‘tent, Confine thy Eye, Perfect Quickly,
 ‘Pursue what is Profitable, Be in Childhood
 ‘*Modest*, in Youth *Temperate*, in Manhood
 ‘*Just*, and in Old Age *Prudent*; that thou
 ‘*mayst dye untroubled*.

Thus far the Wise Men, which were
 therefore so called, because of their Extra-
 ordinary Vertue, and truly deserved the
 Name of Christian and Vertuous, more a-
 bundantly than they who bear it now.

IV. *Pythagoras* very truly tells us, ‘The
 Stob. 28. ‘Discourse of that Philosopher is *Vain*, by
 ‘which no Passion of a Man is *Healed*. And
 indeed what serves their Preaching, and
 Hearing, and Sacrements, that are neither
 Cured nor Curing.

Jamblich. ‘All which is determin’d to be done,
 ‘should aim at, and tend to the Acknowledg-
 ‘ment of the Deity.

‘Endeavour not to Conceal thy Faults
 ‘with Words, but to Amend them by Re-
 ‘proof.

‘This is the Principle
 (saith *Pythagoras*) and the
 ‘whole Life of Men con-
 ‘sists in this, that they
 ‘follow God, and this
 ‘is

Let us hear the Con-
 clusion of the whole Mat-
 ter: Fear God, and keep
 his Commandments; for
 this is the whole Duty
 of Man, Eccles. 12, 13.

'is the Ground of Right Philosophy.

'Purity is acquired by

'Expiations, and by Re-

'fraining from Murder

'and Adultery, and all

'Pollution.

*Pure Religion and Un-
defiled is, to keep him-
self Unspotted from the
World, Jam. 1. 27.*

'We ought either to be Silent, or to speak
'things that are Better then Silence.

'Temper is the Strength of the Soul: For
'it is the Light, of the Soul, cleare from
Passion.

In this
sense I
fear, we
may say,
that some
have no
Light in
them.

'It is better to Dye, than to Cloud the Soul
'by Intemperance or Passion.

Pythagoras returns not Reproaches for Re-

Reproaches. Tho' some

Professors of Christianity

Reproach when they are

not Reproached. Behold

the Difference betwixt a Sober Heathen, and
such Scolding Christians, but therefore no
True Christians.

*Who when he was
Reviled, Reviled not a-
gain, 1 Pet. 2. 23.*

V. Anaxagoras held, 'That Content-

'plation of God was the End of Life, and

'that Liberty of Mind, which proceeds

'from such Heavenly Meditation.

Laert.

To one who blam'd him for neglecting

his Country; 'Wrong me not (said he)

'my greatest care is my Country; Point-

'ing to Heaven.

Suidas saith, 'That he was cast into Pri-

'son by the Athenians, for Introducing

'a New Opinion concerning God, and Banish'd

H

the

'the City, though Pericles undertook to
'plead his Cause.

Josephus saith, 'That the Athenians be-
'lieving the Sun to be God, which he affirm'd
'to be without Sense and Knowledge, he was
'by the Votes of a Few of them condemn'd
'to Death.

However, thus they writ upon his Grave,
as English'd by T. Stanley.

here lies, who through the truest Pathes
did pass
O'th World Celestial, ANAXAGORAS.

Which was an high Testimony to his
Good Life, and their Belief of his attaining
of Immortality.

VI. *Socrates* tells us, 'Right Philosophy is
PlatPhed, 'the Way to True Happi-
'ness; the Offices where-
The Fear of the Lord
is the Beginning of
Wisdom, Psalm, 111, 10. 'of are two, To Contem-
'plate God, and to Abstract
'the Soul from Corporeal Sense.

Xen.Mem 'To do Good is the best
3. p. 780. 'Course of Life.

Clem. 'Vertue is the Beauty,
Alex. 'Vice the Deformity of the
Ström.

L. 5. 'Soul.
'Nobility is a Good Temper of Soul and
Stob: 218. 'Body.

Xen.Mem 'The Best way of Worshipping God is,
4. p. 803 'To do what he Commands. An hard Saying
to

to Professors of Christianity, but a great Truth.

Our *Prayers*, should be
 for Blessings in General;
 for God knows best what
 is good for Us. **God**
 considers Integrity,
 not Munificence. This
 judgeth Formal Christians,
 with their Exterior Worship.

Reader, These senten-
 tious Expressions to have
 every one of them a
 Scripture, would be tedi-
 ous and superfluous; for
 they are almost Word
 for Word Scripture it
 self, as who knoweth
 Scripture may plainly see

Id. Mem.
 1. 722. 4.
 804.

The Office of a Wise Man is, to discern
 what is Good and Honest, and to shun that
 which is Dishonest.

Id. Mem.
 3.

They who know what they ought to
 do, and do it not, are not
 Wise and Temperate, but
 Fools and stupid.

Ibid.

So saith Christ, Mat,
 7, 26, 27,

Libanius saith, 'Of all things which Man
 can call his, *Socrates* considered the Soul
 to be Chief; and that he
 only is truly happy
 who purifieth that
 from Vice.

Apolog.

The Pure in Heart
shall see God, Matt,
 5, 8,

He taught everywhere, 'That a Just Man
 and a Happy Man were all One.

Clem. Al.
Strom. 2.
 417.

He said, 'He wondered at those who
 Carve Images of Stone, that they take such
 care to make Stones resemble Men, whilst
 they neglect and suffer themselves to resemble
 Stones. He meant, they had Stony Hearts,
 as the Prophet expresseth it.

Laert.

Being demanded, who
 live without Perturbation?

He answered, 'They

The Fruit of the Spli-
rit is Peace, Gal. 5, 22, Stob. 46.
Acts 24, 16.

**' who are Conscious to themselves of
' no Evil thing.**

Stob. 40.

Being demanded whom he thought Richest? he answer'd, **' he who is
' contented with least; for
' Content is the Riches of Nature.**

But Godliness,
with Content is
great Gain, 1 Tim.
6. 6.

Stob. 84.

Being demanded, what **Continence** is? he answered, **' Government of Corporal
' Pleasures.**

Stob. 114.

**' Good Men must let the World see,
' that their Manners are more firm
' than an Oath.** This Saying shews a State of Integrity above Swearing, that *Socrates* had a sight of and preferr'd before Swearing, as I may again observe. But to proceed, let us hear the Charge of his Enemies, and his Defence.

**' Melitus, Son of Melitus, a Pythian, ac-
' cused Socrates, Son of Sophroniscus, an Alo-
' pecian: Socrates violateth the Law, not be-
' lieving the Acities which this City believ-
' eth; But introducing another God. he
' violates the Law likewise in Corrupt-
' ing Youth: the Punishment, Death.**

The Charge is the same to this day; Good Men are made Offenders for a Word, and Darkness called Light, and Light Dark-ness.

Liban. Ap.
p. 644.

Soon after *Anytus*, who caused that Bill to be preferred by *Melitus*, in that *Socrates* industriously assay'd his Overthrow, and the Rest of his Comical Associates (for they were *Comedians*) sent privately to him, de-
firing

siring him to forbear the mention of his Trade; and assures him, that he would *thereupon withdraw his Action*. But Socrates returned him Answer, **‘That he would never forbear speaking Truth so long as he Lived:** That he would always use the same Speeches concerning him; That this Accusation was not of Force enough, to make him *refrain* from speaking those things, which he thought himself before *oblig’d* to say. Again observe his Resolution.

Nothing they could do was able to draw him out of his Endeavours to detect the loose Comedians, that fought therefore his Ruin.

‘It is likely, God in his Love to me, hath ordain’d, that I should Dye in the most convenient Age, and by the Gentlest Means. For, if I dye by Sentence, I am allowed the Benefit of the most easie kind of Death; I shall give my Friends the least Trouble: Further, If, when I give an Account of my Actions towards God and Men, the Judges think fit to condemn me, I will rather *chuse to Dye, then to beg of them a Life worse than Death.*

‘Yet that I dye *unjustly*, it will not trouble me, it is not a *Reproach* to me, but to *Those* who condemned me; I am much satisfied with the Example of *Palamedes*, who suffered Death in the like manner: He is much more commended, then *Ulysses* the Procurer of his Death. I know, both future and past Times will witness, **I never hurt or injured any, but on the contrary have Advan-** tag’d all that conversed with me to my utmost

1 Pet. 3. 14.

*The word *Philosophy* hath been otherwise appropriated since those days, as many other words have been; for it then signified a Love of Wisdom given by *Pythagoras*, which Wisdom was the Way of Holy Living, not Vain and Untoward Contests about Impracticable Things.

Ability, communicating what Good I could gratis, and not for Gain.

I think it most Unbecoming a Philosopher to sell his Advice, and extremely contrary to my Practice; for ever since by God's Command, I first enter'd into * *Philosophy*, I was never known to take any thing, but keep my Exercises in publick, for every one to hear that will. I neither Lock the Door when I Teach, nor go abroad to the Multitude, and exact Money of the Hearers: As some heretofore have done, and some in our times yet do.

Did not *Socrates* then Excel the Priests of our Day, I mean as well some Creeping Non-Conformists, as any other, who make a Trade of it, and indeed it is their best? The Righteousness of this *Gentile* condemns their Mercenary Practice, who pretend to be *Christian-Ministers*; and giveth Proof of an higher State, then that to which they have yet attained

VII. *Antisthenes*, Instructor of the Cynicks, as they were called, and Scholar to

Laert. & Suid. in vit. Antisth.

Ye are an Holy Nation, a Royal Priesthood, 1 Pet. 2, 6—And you shall be Kings, and Reign, &c. Rev. 1, 6—Blessed are they who hear the Word of God, and keep it, Luke 11, 28.—Where is the Wise? where is the Scribe? where is the Disputer of this World? 1 Cor. 1, 20,

Socrates, taught, That Virtue was the truest Nobility, that Piety was alone needful to lasting Happiness.—That true Virtue stood not in Saying, but Doing that which was Good. Not in much Learning,

Learning, or many Words, but Upright
 Actions. In short, that the Principle of
 Vertue is sufficient to what Wisdom is need-
 ful, and that all other things ought to have
 reference thereto. That
Piety is the best Ar- Put on the Breast-Plate of
mour, and Vertuous Righteousness, Eph. 6, 14,
 Persons are always Friends. That Vertue
 is an Armour, none can either pierce, or take
 from Good Men. He prefers a Just Man
 before his Neighbour, and good Wo-
 men's Souls the same Priviledge to Vertue,
 with Men's. He accounted Pleasures
 one of the greatest Mischiefs in the
 World; and being ask'd, what Learning
 was best? he answered, That which Un-
 learns Men Evil; for those, saith he, who Stob.
 would live for ever, must
 have a Care that their
 Lives be **holy and Just**
 in this World. The Just shall live by
 Faith, Hab, 2, 4—With-
 out Holiness no Man shall
 see the Lord, Heb, 12, 14

IX. From **Diogenes**, his constant Scho-
 lar and Friend, take this one very true and
 notable Saying. Of Spiritual Exercitation
Laertius makes him speak to this purpose, in
 his Account of his Doctrine: That where
 Mens Souls are deeply and frequently em-
 ploy'd in that Spiritual
 Retirement, and waiting
 for Divine Strength: and
 are often exercised in
 Meditations upon the E-
 ternal Mind; **holy Revelations or Illu-**
minations

They that wait upon
 the Lord shall renew their
 Strength, Isa, 40, 31, —
 The Secrets of the Lord
 are with them that fear
 him, Psal, 25, 14,

'minations will occur, which enlight-
'en the Soul, and enable it, the better
'to Live and Act, Vertuously.

Valer.

Max. 2. 10.

Cic. pro.

Bal.

Laert.

X. 'Nay, so greatly were the Piety and
'Wisdom of *Xenocrates* reverenc'd at A-
'thens, about Four Hundred Years before

'Swear not at all, was spoken by

Mat. 5. 34.

'our Lord Jesus, that the Judges

'of that Place would not offer to put *Xeno-*

'*crates* upon his Oath in an high Matter of

'Evidence, in case he would have Sworn;

'because they thought it an Affront to his

'Integrity, that his *Bare Word* should not be

'*Preferr'd* before all the Oaths of other Men;

'Dispensing, says *Valerius Maximus*, with

'that to him, they would not have *Excused*

'in one another. Which is no small Proof,

that the *Light* among the *Heathens*, im-

peach'd *Oaths* in Evidence of Man's *Imperfection*,

as being but only *Supplemental* or in the Place

of *Remedies*, against want of *Honesty*; and

obviously esteem'd it an *Higher*, and more

noble State, to arrive at the *Integrity*, which

needs not the extraordinary and affrighting

Obligation of an Oath, where meer Fear of

the *Curse* intail'd upon Perjury, and not an

innate Faithfulness, most commonly extorts

true Evidence: Which is a sufficient Answer

to this Question *how, and by what Light*

we could have aim'd at that Perfection, or have

known that Doctrine, had not the Scriptures

been?

Cic. de Fin.

2.

XI. 'The Chief Good therefore, said *Zeno*,

is

is to square our Lives according to the Knowledge given us from the Eternal Being, when the Soul, entering into the Path of Vertue, walketh by the Steps and Guidance of Right Reason, and followeth God. Which brings to my Remembrance these Stoical Maxims deliver'd by *Laertius*, *Cicero*, *Quintilian*, &c. and collected by *T. S.* for us, charg'd upon *Zeno*, and his Disciples: Some of which I had formerly an Occasion to mention in another Discourse. They are these:

A Wise Man is void of *Passion*. A Wise Man is Sincere. A Wise Man is Divine; for he hath God with himself: but a Wicked Man is an Atheist. The Wicked are contrary to the Good: God, he is Good, so against God. A Wise Man is Religious, he is Humble, He only is a Priest. He only is a Prophet. He Loves and Honours his Parents. A Wise Man only is Free. A Wise Man is void of Sin.

Upon which I query, whether this amounts not to as much as what the Scriptures teach, and these here inserted tell you; That the Fear of the Lord is the Beginning of Wisdom, and to depart from Iniquity a Good Understanding?

But further, to the same Purpose; A Wise Man is Innocent. A Wise Man is Free; Wicked Men are Slaves.

Rom, 2, 14, 15,

Ibid.

Stob.

Laert.

Stob.

Laert.

The Fear of the Lord
is the Beginning of Wis-
dom, Job, 28, 28,

The Rulers take Coun-
sel together against the
Lord, Psal, 2, 2,

The wisdom which is
from above, is first Pure,
then Peaceable, Jam 3,
17,

Psal, 111,
9, 10,

Cic: Pa-
rad.

Stob. Slaves. Again, A Wise Man is only Perfect; for he wanteth no Vertue; a Wicked Man is Imperfect, for he hath no Vertue.

Whereby it is evident, that the Wisdom they meant was *Vertue*, in Opposition to Vice which they esteemd *Folly*, as doth the Scripture frequently: As much as to say, those who are thus Good, are only Wise.

Id. Again, A Wise Man never Lyeth. A Wise Man is Peaceable, Meek, Modest, Diligent, Vertuous, Constant, and only is Incitable to Vertue; Fools are not.

Where it is obvious, that by *Fools* they meant *Wicked and Indocible People*, who are Stiff-necked, Rebelling against God, not delighting to retain God in their Knowledge.

Theatr. cap. 3. 10. XII. Plato thus, To be like God, is to be **holy, Just and Wise,** which is the End of Man's being born, and should be of his studying Philosophy; that Vertue and Honesty are all one, as saith, *Clemens Alexandrinus* out of him.

Be ye Holy, for I the Lord your God am Holy, *Levit.* 11, 44, 45,

This, Reader, was the Doctrine; This the Study; and which is best of all, This was the Practice of many of the Vertuous Heathens, who became a Law unto themselves, Bounding their Appetites, whether Corporal or Menral, within the approved Limits of an Inward Holy Guide, like Careful Mariners, steering the Course of their Lives by the Direction

rection of that Heavenly Star, which in the Gentile-Night, Rise in their Consciences, to guide them unto a Blessed Immortality, which shall be the Last Point of their Divinity. and then we close this Discourse with respect to them.

CHAP XI.

That the Last Point of Gentile-Divinity, to wit, Immortality and Eternal Rewards, is also very clearly and positively held forth by the Ancient Heathens. Six Testimonies from them, to prove it. Socrates's Great Faith in particular; and the Lofly Strain of the Pythagoreans.

THAT the Gentiles believed there was an **Immortality**, and that all Men should hereafter be Accountable for the Deeds done in the Body (a Point, but obscurely lay'd down among the *Jews* themselves) be pleased to take these few ensuing Authorities, as a Proof of what is asserted.

I. **Pythagoras**, and the *Pythagoreans*, that they all held the *Immortality* of the Soul. Consider his and their Doctrine in the Point.

Plut. plat.
4. 7.
Sobtr. Phys.

First, he said, ' That the Soul is Immortal

Next, ' That the Soul is
' Incorruptible, it never
' Dyeth, for when it goes

Rev, 20, 12, 13, 14,
Chap, 21, 7, 8,

out

'out of the Body, it goes into the other
'World, the Pure to God, the Impure
'bound by Furies in indissoluble
'Chains.

Here *Immortality* and *Rewards* are asserted.

But when a Man who hath lived *Justly*,
Plat, phed, 'dyeth, his Soul *ascendeth to the pure*
Aether (or Heaven) and lives
2 Cor, 5, 8, 'in the Happy *Ævum* (or Ever-
lasting Age) with the Blessed.

II. **Heraclitus*, 'If my Body be over-
Ad Amph, 'press'd, it must descend to the destin'd
'Place: Nevertheless, my Soul shall not
'descend, but being a thing *Immortal*,
'shall sit up on high to heaven.

III. *Euripides*, a Grave *Tragedian*, whose
Clem. Work was to undo what *Wanton Commedians*
Alex, had done to undo the People, speaks thus,
Strom. 1, 3, 'Who knoweth, whether to
2 Cor, 5, 8, 'Dye be not to Live, and to
Philip, 1, 21, 'Live to Dye.

Surely he said so not of any Distrust of
Immortality, but in Belief of it, and that
Reward that would attend Good Men.

IV. *Socrates*, 'The Body being Com-
Palt, phed, 'pounded, is Dissolved by Death; The Soul
Eccles, 12, 7, 'being Simple, *passeth into an-*
'other Life, incapable of Cor-
ruption.

**'The Soul of the Good after
'Death are in a hap-
'py Estate, United to
'God in a Blessed in-
'accessible Place: The Bad in con-
'venient Places Suffer Condign
'Punishment.**

Idem,

*The Sheep on the
Right Hand, and the
Goats on the Left, Mat,
25, 31, 32, 33,*

This puts the Case of the Sufficiency of the Light, to Discover Immortality to the very Heathen, out of all doubt, and not only so, but Rewards too; since we have them, here, believing, *The Righteous shall be Saved, and the Wicked Damned.* This made Socrates so cheerful at his Death, something of which I think fit here to insert.

**'Truly, says he, did I not believe, I should
'go to the Just God, and to Men better than
'any Living, I were inexcusable for con-
'temning Death: But I
'am sure to go to God,
'a very Good Master, and hope to meet
'with Good Men, and am of good Courage,
'hoping that something of Man subsists after
'Death; and that it is then much better with
'the Good than with the Bad.**

1 Cor, 15, 28, 29, 30, 31,

When he had made an end of Speaking, Crito (one of his Followers) asked him, what Directions he would leave concerning his Sons, and other Affairs, and if they could do any thing that might be acceptable to him? 'I desire no more (saith he) than what I have often told you, If you take Care of your selves, whatsoever you do, will

Observe
Socrates his
Distinction
betwixt
being
Dead and
Departed.

' will be acceptable to me and mine, though
' you promise nothing; if you neglect your
' selves and **Vertue**, you can do nothing
' acceptable to us, **though you promise**
' **never so much.** That, answer'd *Crito*,
' we shall observe; But how wilt thou be
' Buried? As you think good (said he) **If**
' **you can catch me**, and that I give you
' not the slip. Then with a smile applying
' himself unto us, I cannot perswade *Crito* (saith
he) that I am any thing more than the Carcase
' you will anon behold, and therefore he
' takes this Care for my Enterment: It
' seems, that what even now I told him, that
' as soon as I have taken the Poyson, **I shall**
' **go to the Joys of the Blessed**, hath been
' to little purpose: He was my Bail, bound
' to the Judges for my Appearance, you
' must now be **Sureties** to him, that I am
' **Departed**: Let him not say, **That SOCRA-**
' **TES Is carried to the Grave, or laid**
' **under Ground**; for know dear *Crito*, such a
' Mistake were a wrong to my Soul; be
' not dejected, Tell the World, **My Body**
' **only is Buried**, and that after what man-
' thou pleasest. Yet (saith *Socrates*) I may
' pray to God, and will, That my Passage
Acts 7, 60, ' hence may be Happy, which I
' beseech him to grant. And in the
' same instant **Drank it off easily**, without any
' Disturbance.

' This (saith *Plato*) was the End of the
' **Best, the Wisest, and most Just of Men.** A
' Story

' Story, which Cicero professeth he never
' read without Tears.

This ends Socrates, upon the present Subject: and Happy Man was he, to make so happy an End, as to Dye for the only true God. He had great Reason to believe (maugre the Envious Uncharitableness of some) that he should Reward him, when it shall be said to many Bawling pretended Christians, *Depart from me; I know you not: For as Men Sow, so shall they Reap in the Day of God.*

I need not to tell the World, that Plato, and other Heathens, have written accurately upon that Subject, when it is so Notorious: Wherefore to close up my Testimonies upon this Head, and whole Discourse of Gentile Divinity, I will present the Reader with two short Passages, the one of the Pythagoreans, the other from Virgil, thus translated to my Hand, only a little varied, by an Ingenious Author.

H, Mor.
Def, Phil,
Cab, c, 3.

V. *Donec longa Dies perfecto temporis Orbe
Concretam exemit Labem, purumque reliquit
Æthereum Sensum, atque aurai simplicis ignem.*

In English thus:

Till that long Day at last be come about

That wasted has all Filth and Foul Desire, Revel,

And leaves the Soul Celestial throughout,

Bathing her Senses in pure Liquid Fire.

To

To which agrees that *Golden Distick* of the *Pythagoreans*, as it hath been called.

Rev. 22^d. VI. Ἦν δ' ἀπολείψας Σῶμα ἐς αἰῶν ἑλεύθερον ἔλθης,
Ἔσσεαι ἀθάνατος, Θεὸς ἀμβροτός, καὶ ἐκτί θνητός.

To this purpose :

Who after Death once reach the Heavenly
(Plain,
Become like God and never Dye again.

The *Greek* has it, as *Immortal Gods*. Which *Hierocles* interprets thus: Herein shall Good Men *Resemble the Deity*, that they shall be Immortal, like God himself.

Thus Reader, have I given thee a very true Account of the *Gentile-Divinity*, what was the *Faith*, what the *Practice*, and what the *Prophecy* and *Hope* of many *Gentiles* through this *Light Within*, each of which had numerous Followers.

Observe, They began where *Jews* and *Christians* began, that is, **With God**; and they end with what they confess to be theirs, namely, a *State of Immortality*, in which every one is Rewarded according to their Works. Only they are thus far to be commended before either of them, if we consider many of our Times, That they were more Certain, Plain and True in their Acknowledgment of a *Divine Light, Law or Principle in Man*, which being obey'd, supply'd them with daily Wisdom & Strength, & finally led them to God: And also were more Just to their Faith

Faith, by a Life excelling the most of them-
in *Vertue* and *Self-Denial*. And certainly-
in that Great and Terrible Day, when God
will judge the Secrets of Men by Jesus
Christ, according to *Paul's Gospel*, such Pious
Gentiles, who knowing God, they Glorified
him as God, and Conscientiously did the
Things contain'd in his Law, will be finally
Acquitted and Rewarded.

CHAP. XII.

*That the Heathens had a Sight of the
Coming of Christ. That, and Re-
fusing to Swear, prove the Sufficiency
of the Light.*

OVER and above what I promised, being
rather willing to Err on that End, if
yet it be Erring; I shall briefly observe two
things greatly importing our Defence of the
Light, and the Satisfaction of our Adver-
saries, if it be true that they seek to be
satisfied.

1. That the Testimony of *Socrates* and
Xenocrates about *Swearing* sufficiently prove
to us, that by the Light they had, they saw
a State above Swearing, or a Righteousness
excelling that of the Legal *Jews*, which ma-
nifestly corresponds with what Christ said;
who, above Four Hundred Years after them,
I taught,

taught, as what Properly became the Evangelical Righteousness, **Swear not at all.**

2. That though their Light did not tell them the expresse Names Christ should be called by, yet they Fore-saw and Prophesied of his Coming, and how he should come of a Virgin, and both what he was, and the Work he came to do, which the Names given of the *Holy Ghost* did plainly Import. Neither is it the meer knowing of so many Letters, Syllables, or VVords that gives the true Knowledge, or Salvation, but the Experiencing him to be that which he is, and wherefore he is so denominated: For to that End came He into the VVorld. Christ signifies *Anointed*, Eminently with respect to that peculiar Manifestation. *Jesus* a Saviour, for he should save his People from their Sins. *Emanuel*, which is to say, *God with us*, &c. that in this Sense he was *Prophetically* held forth by the *Gentiles*, through that Measure of Light they had: Hear *Plato* and *Virgil*.

Marcell. Ficinus, who writ the Life of that Great *Gentile*, tells us among many other things, that, 'Being very seriously askt by some that visited him, as the last thing they had a Mind to be informed about, **how long Men should attend to his writings?** Of which he seem'd so cheery, Living and Dying in the Belief of what he recommended to the World, He solemnly

'solemnly answer'd ; **Will that more holy
'and Divine Person shall appear to visit
'the World, whom all Men ought to
'follow.** At once, both believing such a
one to appear , and then forbidding all
to prefer that lesser Discovery he had given
the World, through the Improvement of his
Talent of Light, before that greater Mani-
festation, which that *Divine Person* would
bring with him into the World: As if he
had said, Mine may help you with respect
to that Knowledge which is your Duty in
this Generation, and so Point at him that
afterwards shall come ; but I am not He,
neither do I believe this the most excellent
Discovery that can be made: But as the
Lesser Light may Lead to the *Greater*, and is
at last swallow'd up of it ; so can I only point
at him, and when he is come, all I have
done must *Yield* to him: For I declare that
All ought to follow him; because, in fol-
lowing of him, They will obtain Eternal
Blessedness.

Let us now see what **Virgil** will add
to this Matter, as translated in *Eusebius*.

See *Const.*
Orat. in
Euf.

Jam nova Progenies Cælo demittitur alto.

Now is from Heaven high
Descended a new Progeny.

Isa. 2. 2,
3. 4. 5.

And in his *Bucolicks* :

Sicelides Musæ paulo majora canamus.

Ye Muses, with a lofty Wing,
Let us of higher Matters Sing.

And what be they ?

Ultima Cumæi venit jam Carminis ætas.

Who lives this Age, will clearly see,
Cumæa's Vers's accomplisht be.

This **Cumæa** (so called of her City) was
a *Sibyl*, who liv'd about 600. Years before
Christ, and *Prophesied* of him.

Virgil writ these Verses about Forty
Years before Christ was Born. I query if
the *Jews* themselves had so positive a Sence
of the *Messiah's* Coming. But to Proceed.

Isa. 7. vers.

14, 15, 16,

17, 18, 19,

20, 21, 22,

23, 24, 25.

*Magnus ab integro seclorum nascitur Ordo :
Jam redit & Virgo, redeunt Saturnia Regna.*

Th' Integrity of Times shall now renew
again,
A **Virgin** also shall bring back Old Sa-
turn's Reign.

This is a *Direct Prophecy* of the Marvellous
Conception, that he should be Born of a
Virgin, and the *Good* that would redound
to the World thereby, as he further add-
eth.

*Tu modo nascenti Puero, quo ferrea primum
Desinet, ac toto surget Gens aurea Mundo,
Casta fave Lucina* ———

Hoc

*Hoc duce, si qua manent sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.*

The Birth of that most happy Child, by
whom

The Iron Age shall end, and Golden come, *Chap. 9,
Chast Lucina* favour— *& 10.*

He shall the Powers of Wickedness De- *1 John 4.
stroy,* *5, 6.*

And Free the World from Fear and all
Annoy.

Yet again :

Ipsæ lacte domum referent distenta Capellæ

Ubera : nec magnos metuent armenta Leones. *Chap. 11.*

The Goates shall bring their Udders Milk- *6, 7, 8,
fill'd home,* *9, 10, 11.*

And th' gentle Flocks great Lyons shall not
shun.

Yet further :

Ipsa tibi blandos fundent cunabula flores,

Occidet & Serpens, & fallax herba veneni

Occidet : Assyrium vulgo nascetur amomum.

Thy Cradle fairest Flowers shall send forth still,

Which shall have Power, the Popsonous
Herbs to kill, *Jer. 2. 3.*

The Serpent he shall to Destruction
bring,

Assyrian Amomum shall each where spring.

Hinc ubi jam firmata virum te fecerit ætas.

When thou shalt attain at length

To Years of Manhood and firm Strength.

Now let any tell me, if this be not a most
Pathetical Account of the Vertue and Power

Psalm. 2. of *Christ*, and the very *End* of his coming
Psalm. 45. into the *World*, as, by a *Comparison* of it
Isa. 9. 6, 7. with the *Scriptures* in the *Margent*, will
Chap. 11. plainly appear.
1, 2, 3.

9. Chap.

60. 1; 2,

3. to the

end. Chap.

61. 1, 2, 3--

Mat. 1. 21.

to the end

Luke 2. 10.

to 33.

1 John 3.

3. 8.

Et duræ quercus sudabunt roscida mella.

From the hard Oak there shall

Sweet Hony sweate forth and fall.

To Conclude,

*Cedet & ipse mari vector; nec nautica pinus
 Mutabit merces: omnis feret omnia tellus.*

*Non rastros patietur humus, non vinea falces,
 Nec varios discet mentiri lana colores.*

Sponte sua sandix pascentes vestiet agnos.

O mihi tam longe maneat pars ultima vitæ,

Spiritus & quantum sat erit, tua dicere facta!

The Sea shall then be Quiet, no Ship shall
 Range
 Abroad her Wares with others to exchange:
 Then every Land shall Every thing Produce,
 And then to Plow the Earth they shall not
 Use:

Vines by the Hook shall not be Rectify'd,
 Nor *Wool* with divers Colours shall be Dy'd:
 Fair Fleeces, voluntary, shall proceed,
 And Clothe the Lambs while they do gently
 Feed.

My might my Days be lengthned, so
 that I
 might sing of thy great Deeds before
 I dye!

Thus

Thus, to say no more, though much more might be said of this kind, have *Heathens*, by the *Light*, we have been hitherto defending, not only *Fore-told* Christ's Appearance, but the very *Work*, for which He did come, and for which He received those peculiar Names of *Christ*, *Jesus*, *Emanuel*, *The Restorer of Breaches*, *Redeemer*, *Saviour*, &c. So that I hope, our Adversaries will either disprove these Writings, or confess that the *Light* God gave to the *Gentiles*, they obeying it, was sufficient, and that by it they had some of them a *Sight* of *Christ*, with respect to the great *Performance*, for which he was so named.

I have omitted any mention of those *Sibylls*, so much Regarded by *Justin Martyr*, *Tertullian*, *Clemens Alexandrinus*, and abundance of the Ancients, for *David Bloudell's* sake, an Accurate *French-Man*, who indeavours to prove the Books that go under their Name, to be *Spurious*; writ since *Christ*, by some affected to Christianity, to Promote it with the *Gentiles*, and therefore not *Genuine* Prophecies of his Coming: Though he grants, *Sibylls* there were of old, and Excellent Things they wrote, but that they were *Burnt* in the *Capitol* of *Rome*, several Hundred Years before *Christ* came in the *Flesh*, and *Scattered Remnants only* extant; yet among Them, enough will be afforded, as *Virgil* from the *Cumean* already mention'd, by which to prove the great *Fore-sight* some of the *Gentiles* had of *Christ's* being Con-

I 4 ceived

ceived by the *Holy Ghost*, Born of a *Virgin*, and finally, Coming in the *Flesh* for the Salvation of the World: And which is more then any, before *Virgil*, had done, *the Time when*, namely, *Within that Age*; which was the Reign of *Augustus Caesar*; in the beginning of which *Virgil* wrote, and about the End of which *Christ was Born*.

C H A P. XIII.

It is granted that the Jew, and much more the Christian hath the Advantage of the Gentile. Yet that the Gentile had enough Salvation.

BUt that I may provide against both Ignorance and Malice: Let none unworthily infer from hence, that I Prefer the State of Gentilism before the State of Christianity: No, nor yet that I so much as intend to equal it to *That* of the *Jews*, to whom pertained the *Adoption*, *Glory*, *Covenant*, and the *Giving of the Law*, whose were the *Fathers*, and of whom *Christ himself* came after the *Flesh*, who is *God* (the only *God*) over all, *Blessed for ever*, Amen.

For this let all know, that far greater were the Priviledges that both *Jew* and *Christian* were blessed with, then those of the *Ancient Gentiles*. God gave the *Jews* what the *Gentiles* had, but he was not pleas'd to endow

dow the *Gentiles*, with all that he freely bestowed upon the *Jews*: Yet that he gave them what was sufficient to Godliness, is altogether as certain: For the Difference lay not in the Root of the Matter, but only in some Extraordinary Helps, and several visible Services, Figurative of, and that pointed at a further Glory.

The Word *Nigh in the Heart*, of which *Moses* testified, was not the only Priviledge of the *Jew*, but of the *Gentile* also. The Spirit of God strove as well with the *Gentile* as the *Jewish Man*; And God himself declared their *New Moons*, *Solemn Assemblies*, *Sabbaths*, *Ita. i. 12.*
&c. to be an Abomination; and bid them, cleanse *13, 14, 15.*
themselves, and put away the Evil of their Do- *Ezek. 18.*
ings; and that they would make them a new *31, 32.*
Heart, and a new Spirit: Intimating, that though he did attend their Childhood with many Helps, that were wanting to other Nations, yet he required *Fear*, *Purity* and *Righteousness*, and that which was the most essential thing: Which, because it was required of the *Gentiles* as well as *Jews*, and that many *Gentiles* believed so, and accordingly lived; unto which, declaring they were inclined by the same Good Spirit, which (*Job* says) is in *Man*, and That **In-
spiration** of the Almighty which gives Under-
standing, I cannot in Justice but conclude, they wanted not the *Ground-work* any more than the *Jews*. So that the *Sum* of what I have been urging is but this, and thus much it is, That though God was more Beneficient

to the *Jew*, especially to the *Christian*, then the *Gentile*; and consequently that as the *Jew* had those Assistances the *Gentile* had not, so the *Christian*-Dispensation is the *Perfection* of the Divine Light, Life and Immortality, *more weakly* seen, both by *Jew* and *Gentile*: Yet also, That God did communicate to the *Gentiles*, such a Measure of his Divine Light and Spirit, as diligently adhered to, and faithfully followed, *was sufficient to their Salvation, from Sin here, and consequently from Wrath to come*; And that they themselves did *So Believe, Teach, Live and Dye*, in perfect Hope and full Assurance of *Eternal Recompence*, in a State of *Immortality*.

And though I will not be so strict in my Opinion of the Best *Gentiles*, as to deny there might be some *Self-Mixtures* from Temper, Education, or otherwise, yet I will also boldly affirm, that as the *Light* they had was *Sufficient in it self* to their Salvation, of which their Life and Doctrine are a notable Demonstration, so they had some of them a *Glimmering Prospect* and *Bold Belief* of as high a State of Purity, Glory and Immortality, as Man's Nature is well capable of attaining to. Let thus much suffice, whether some be pleased, or not pleased, in Defence of the *Universality* and *Sufficiency* of the *Light of Christ within*, at least with respect to the *Gentiles-Divinity*, and a full Answer to the *Clamours* of our many Adversaries against the *Light's Sufficiency* to discover Sin, and convert from it.

C H A P. XIV.

*A great Objection Stated and Answered.
The Light both Law and Gospel, not in
the same Discovery, but in it self. A
Way to reconcile the seeming Difference
about it. The Light still defended as
Asserted.*

BUt because I am yet to expect Doubt-
ers about this Blessed Light, who ra-
ther strive how to oppose it by their Noti-
ons, then believe it and obey it to their
Salvation: I will suppose that some may yet
object:

*Certainly this Light Within can be, at Objection
most, but the Law in the Conscience, an-
swering to the first Covenant: For here is
scarce any mention made of Christ in this
long Discourse; and if this Light were
Christ, as is affirmed by you Quakers, then
how comes it, that he was not So called of
Old by the Jews and Greeks? and why Ty-
pified to come, when he was come before,
and whilst Typified? And further, In what
Sense can he be understood to Bear our Ini-
quities, and Men and Women to be saved
by his Blood, if this Light be the Saviour,
Messiah, Christ, &c. as you believe, and
endeavour to maintain now in the World?*

This

This *Objection*, I suppose, the Reader will allow to be the most weighty made against our Principle, and that I have therein dealt more fairly by our Opposers than they usually deal with us ; since I have here laid down the very Strength of their Objection, against the Light we Assert. To all which, I shall answer, in the Fear of God and Spirit of Moderation.

The Objection consists mainly of these Four Parts; The First, relating to the Light's being *but the Law* not the Gospel. The Second, to the Light's *never being called Christ*, by Jews or Greeks. The Third, to Christ's being *Typified*, and yet *in Being at the same time*. The Fourth, to Christ's *Blood*, the Bearing our Sins, and which way this could be Appropriated to the Light, *and not do Injury to the Holy Manhood*.

First then, I shall answer to that Part of the Objection which concerns the Light's being *but*, or no more than the *Law*.

I do thus far agree, to wit, That the Light is the *Law*; but that it is not therefore in *any sense* the Gospel, I also deny ; yet not in that respect wherein it is the *Law*: For as in that state it cannot justify, so it would be to say, it is the *Law*, and it is not the *Law ad Idem*. I say then, that the Light may be both *Law* and *Gospel*, in reference to a two-fold Manifestation.

Where

Where there is no Law there is no Transgression.

It might as well have been said (since they themselves confess it to be the Law) That where there is no *Light*, there is no Transgression; and the rather, because the Apostle says expressly, *whatever is reprov'd, or Sinful, is made manifest by the Light*, Eph. 5. 13. Therefore, since all have transgress'd, all have *Light*, and ever had.

In this State then, it is a Law, which justifies none; all, being concluded under Guilt, and Children of Wrath, for whoever is in that which is Reproveable, is under *Condemnation* from the Law, or the *Reproving Act* of this holy Light. But again, Such as by *Unfeigned Repentance* come to obey the Light, they are herein justified in a two-fold Sense (and I so speak for the sake of the Simple, beguiled by a wrong Apprehension of the Word) First, In that God acquits for his Name's sake, who is Merciful, Pardoning Iniquity, Transgression and Sin, all that Repent with Unfeigned Repentance. Secondly, In that he *Accepts* upon the Renewal and Continuance of the Creature's *humble and sincere Obedience*. Neither are such properly come to the Compleat Sonship: They are but on their Journey, they must give good Proof of their Fidelity, Diligence and Loyalty to God, as Servants, before they are Received into that excellent State of *Sonship*, which never goes out of the Father's House for ever.

This

This is clearly distinguish'd, and weightily exprest by the Apostle *Paul* to the *Galatians*, The Heir, says he, whilst under Age, differs not from a Servant, but is under Tutors until the time appointed of the Father: Even so we, when we were Children were in Bondage, under the Elements of the World; therefore the *Seed* came, that by Faith in It, the *Adoption of Sons* might be known. This is the *Perfection* of the Brightness of the Light, which is all along still the same in It self, though not the same to the Creature. The outward Sun is the Cause of the early Dawnings, and is at that very time in it self the same Glorious Body of Light, as when in the Meridian: But if Men, either through *Natural Weakness*, or the many Fogs and Mists of *Tradition, Education, Ignorance* or *Prejudice* suffer an *Eclipse*, they must not Blame the Light, but *themselves*. He that follows the Light in Its holy discoverys and walks in It, which was ever the Just Man's Path, shall meet with Blessedness at the End of his Travels: But such as let the World of Wickedness get between it and them, are over-taken with Night.

Abraham saw, it is said, *Christ's Day*: What Day? The Dispensation of *Sonship*, as Heir of all things, the Day of *Perfect Restitution*; which he could never have done, had he not had *Light*, by which to have seen It. So several of those Holy Ancients obtain'd a Degree above many, and arriv'd at a Growth,
yea,

yea, the Benefit and Enjoyment of a Dispensation that was not then General, through the Weakness of the Age. Such really saw beyond the Offerings, Types, Figures and Shadows, to a State more Inward, Spiritual and Substantial, by taking good heed to the Heavenly Light in their Consciences. And this, indeed, was the End of all External Administrations, to drive the Creature inward and point out unto it some *more hidden Mystery*, that Man's Wandering from God had caus'd him to neglect: yet still was Christ, the Word-God, a *saving Light* in that State. And the Light of the Law was as a School-Master, that led such as diligently obeyed it, to that more excellent Discovery of the same Light, which is now called the Gospel, or Glad-tidings; as certainly it was after so Black and Cold a Season, as hath long overcast the Heavens, to have the Glorious *Sum of Righteousness* appear in that blessed Body, Prepared and Anointed for that Purpose, in a transcendent Manner, to all former Manifestations of Himself.

Thus it was that such as had lived up most faithfully to the *Law* of God, or Light of *That Dispensation*, Gladly Received Christ, Believed in him, Became his Followers, and the Companions of his Cross and Sufferings: So that he, who was the Light of the *Law*, is also the Light of the *Gospel*, though not in one and the Same Manifestation or Degree of Discovery: As the Light is not one in Condemning and Justifying, though it be one

one in it self; nor the same in its *Luster*, in the Degree and Growth of Little Children, Young Men and Fathers, yet one *Pure, Eternal, Unalterable* Light of Life and Righteousness in It Self. If therefore it doth the Office of the *Law* in any, to be sure Such an One is yet under a State of *Condemnation for Evil*, and he is not yet come to know the fulfilling of the *Law*, as becometh every Follower of Christ, yea, every one that would come to Christ.

Christ indeed fulfils the *Law* for us; but how? The *Light* in us, as we are subject to it, and led by it, administers an Holy Power, by which we are enabled to do that which is *Good* and *Acceptable* in the Sight of the Lord; and so obeying the *Light*, we fulfil the *Law*: Thus he works his Works in us and for us. And so far was Christ from Dis-ingaging his Followers from an Indispensible Necessity of *Keeping* the *Law*, as outwardly ingraven on Stones, that he set them a far harder Task, by how much it is more easie to restrain our selves from Acting then *Thinking*. Thou shalt not Commit *Adultery*, saith the Dispensation of *Moses*; Whosoever looks on a Woman, to *Lust* after her, hath committed *Adultery* already with her in his Heart, saith that more Excellent Dispensation of *Christ*. Certainly then those Men, who fancy themselves upon easie Terms of being excused from Fulfilling of the *Law*, or Performing good Works, as a Condition to Justification, must Basely abuse themselves,

Mat. 5. 27,
28.

themselves, and Dangerously Hazard the Well-being of their own Souls. In short, He was the **True Light**, who said, *He that looks upon a Woman to lust after her, has committed Adultery with her already in his Heart*: But so was he also that said of old by Moses, *Thou shalt not commit Adultery*; should we therefore conclude **Two Lights**, and not rather two **several Manifestations**, or **Gradual Discoveries** of the **self-same** Eternal Light?

To conclude, *The Law*, as I may say, is the Gospel *begun*, and the Gospel is the Law *finished*: He that would be justified must *first be Condemned*, and who would be healed, must *first be wounded*. The Law is as the *Sword*, the Gospel as *Balm*: The one Duty, the other Love. And that which alone is needful to attain unto the highest Discovery, is, to be humbly subject, and constantly obedient to the lowest Appearance of it: The **faithful Servant becomes a Son by adoption**. Wouldst thou know the Word a *Reconciler*, thou must first witness it an *Hammer*, a *Sword*, a *Fire*, &c. The Way to arrive at *Evangelical Righteousness*, is first to perform the Righteousness of the *Law*: By Law I mean not that of *Politic Shadows* and *Ceremonies*, or the *External Order* or *Politic* of the *Jews*; but that *Moral* and *Eternal Law*, which is said to have come by *Moses* (tho' but repeated and renewed by him) and is accomplish'd by *Christ*. And there is great Hopes, that who Conscientiously keep the

K

Beginning

Joh. 8. 12.
v. 9.

Beginning, will compass the End. Such as have Conquer'd *Evil Doing*, if they be *Faithful* to what they have received of God's *Light and Spirit*, It will inable them against *Bad Saying*, till at last They Overcome *Evil Thinking* too; and witness that Scripture fulfilled, *Judgment* (the Law) is brought forth into Victory (the Gospel) he that follows me (*the Light of the World that enlightens all Men coming into the World*) shall not abide in Darkness, but shall have the Light of Life. I make not this Distinction of Law and Gospel, to distinguish in Kind, but Degree, and for the sake of the Weak, accustomed to it. And if the Son make you free, then are you free indeed: For as it is a Condemner it may be called the Light that brings *Death*, in that it *Slays* by the *Brightness* of it's coming into the Conscience, the transgressing Nature: Like unto that Expression, *the Day of the Lord is a Day of Darkness*, because of the Judgments and Terrors of the Lord in the Conscience for Sin; But to the Obedient, it is the *Light of Life*: It brings Peace and Consolation.

Thus is Christ, as the *Word-God*, and *Light of the World*, through every Dispensation, **One in himself**, tho' to Mankind he has *Variously* appeared, not by Different Lights, but *Different Manifestations only*, of One and the Same Eternal Light of Life and Righteousness.

C H A P. XV.

The Second Part of the Objection; That Christ was not anciently called the Light, Answered. And the Contrary proved from Scripture and Reason.

TO the Second Part of the Objection; *If the Light in every Man were Christ, how comes it that the Jews and Greeks never called it so?* I answer, We do not say that the *Light* strictly in every Man is *Christ*, but of or from *Christ*: He is that Fulness from whence all receive a Measure of Divine Light and Knowledge; but not that every Individual has the *whole* or *complete* Christ in him, so as to be no where else: Such an Absurdity never fell from us, nor is it consequent of our Doctrine, though the Malice of our Adversaries hath charged it upon both. But as the *External Sun* darts its Light upon the Organ of the Eye of the Body, by which it conveys true Discerning to act, about Visible things, so doth the *Internal Sun* of Righteousness shine upon the Eye of the Soul, giving it the Knowledge of those invisible Things which properly relate to the Nature of the Soul: So that we are the less obliged to give a Reason why others called not the Light in Man, *Christ*, since we renounce all Share in such Belief our selves strictly speaking. Yet thus far I will say,

that Christ was called Light, before ever he was in the World, though not before he was Christ. *I will give him for a Light to lighten the Gentiles, &c.* Now if any will say that this Light was not Christ, let them tell us so in plain words: But if it will be allowed, They had best ask, why the Prophet by the Holy Ghost should call Christ, *Light*, even *as soon*, if not *before* he was called *Christ*; and why, in that very State, in which he was called Christ, he should *also* be called *Light*. Certain it is then, that by Him, the Light, we are to understand Christ, which is one and the same thing, as if he had said, *I will give Christ for a Light to Enlighten the Gentiles*; or He who is the Christ, is the *Light*; or the *Light* is *Christ*: So that it will follow, the *Gentiles* were enlightened by Christ, which is the Whole of what we understand by our Assertion, as to the Light in Man.

Again, *John* expressly calls that Light with which every Man is enlightned, the *Word*, and the *Word* is said to have taken *Flesh*: If then He that took *Flesh* was Christ, and consequently that Body, Christ's Body only, as none, I think, will dare deny, but *Muggleton*, and his Credulous Followers, it will follow, That Christ, who took, or appeared in that Prepared Body, is the *Light*, with which every Man is Lighted.

Further, Christ himself says, *I am the Light of the World*: Which is as much as if he had said, I have *lighted* or *shined* forth to the World;

VWorld; therefore the Light which shines in the Hearts of Mankind is *Christ*, though we do not say that every particular Illumination is the Entire Christ, for so there would be as many Christ's as there are Men, which were *Absurd* and *Blasphemous*.

But Lastly, the Apostle himself calls him Christ, before his Coming in the Flesh; so that Christ was Christ before his Appearance in that Holy Body at *Jerusalem*, which clears that Point in Controversie. For the Stress of the Objection, as to this Particular lies here, *Christ, as Christ, was not before he took Flesh*; therefore though it should be granted, that as the VVord-God all are enlightned by him, yet not as he is Christ, before that visible Appearance. But if Christ was not before, then the *Manhood* that was taken in time, must Only be the *Christ*: But I would fain know such Peoples Reason for it. The *Dilemma* in short is this, That such as deny Christ, to have been Christ before that Coming, thwart as plain a Text as the Scriptures have, and if they should allow it their Opposition to our Assertion must appear unsound and reprobable. Howbeit, since Christ, as the *Word-God*, hath Lighted All Men antecedent to his Coming in the Flesh, as most of our Objectors confess, and that the Apostle says that the *Word* was Christ, or that Christ was before he came in the Flesh; in that Christ was in the VVilderneſs a *Rock* to *Israel* (unless Christ and the VVord are two distinct Beings, or that there be two distinct Christs)

1 Cor. 10.
3, 4.

Christ was that Light which Lighted Mankind, and that very Light with which Mankind was Lighted, was the *very Christ* of God, and consequently the Light has been called, Both expressly and implicitly, *Christ*, before that visible Appearance at *Jerusalem*.

Nor is the Allegation of that Scripture against us pertinent to the Matter in hand, (*viz.*) *Which none of the Princes of this World knew*, &c. for that was spoken in reference to the *Wisdom* which had been *hid*, and not to the meer *Manhood* of Christ. But suppose his holy *Manhood* concern'd in it; we have this to say, that Such as Rejected Him, and much more Those that Crucified Him in his *Outward Appearance*, had first *Despised and Slain Him within*: They were of those, that *Job* said, *who Rebel'd against the Light, and Lov'd not the Ways thereof*. And I affirm, against all Opposers, that it was by the *Sight* this Divine Light within gave to *Simeon, Peter, Nathanael*, and all others who believed in him, that they truly came to Confess him, and Suffer for him. Yea, Such as had not Out-sinned their Day, and finally Hardned their Hearts, as others by Wicked Works had done, but through the Light of the Lord, had in good measure kept their Consciences void of Offence, they *Received and Imbraced* him. The Light knew its Own: The Lesser Led to the Greater, and the Greater Light as naturally attracted the Lesser, as we may see Fire does every Day. To
conclude

conclude this Particular, let me add, that they were not the Princes of this World that put him outwardly to Death; for it came by the Envious and Wicked Accusations of the *Jews*, (a Broken Conquered People) to *Pilate*, Governour of a Province only; Therefore, since I believe what the Apostle saith to be true, I have rather reason to infer, that it was meant of Christ *Mystically*, then of that Visible Body. However it be, that part of our Adversaries Objection about the Light's *not being call'd Christ*, antecedent to his *Comming in the Flesh*, can be of no Weight to the Matter under Debate, since we have so evidently made the Contrary Appear.

C H A P. XVI.

The Third Part of the Objection: If Christ was enjoyed under the Law, as he was, if the Light be Christ, why was he Typified? Is proved of no Force. The Type and Anti-type, in some Respects, may be at one and the same time; this is proved by plenty of Scripture. Our Adversaries Opposition and Cavil Weak and Insuccesful.

THE Third Part of the Objection, and what seems at first sight to carry something of moment against us, is this; *If the Light Within be Christ, and the Jews and Gentiles had it from the beginning of the World, how can Christ be said to be Typified out, as not come, and Prophefied of to come, when by your own Principle he hath been always come?* I answer This part of the Objection is in some respect built upon the same Mistake as was the Second, namely, that the Illumination within is intirely Christ; concerning which I have plainly and truly exprest my self before. I will therefore faithfully state the Question for them thus: *Well, but still you say, Christ Lighted Jews and Gentiles before that visible Coming; if so, then was he come by your own Principle, whilst his Coming was Typified out, and Prophefied of: Doth not this seem*

seem a Contradiction ? But to this I say, that the supposed Contradiction ariseth from the Mistake of the Dispensations, for it takes for granted, that there was no Difference in the Degree of Illumination before, and at the Coming of Christ in that visible Manner into the World, which all must needs confess. For as I would be understood, when I call the Light before and after Christ's Coming in the Flesh, Light, to mean but One and the self-same Light in Nature ; So let none apprehend, as if we made no Difference, by the Acknowledgment of a more Eminent Manifestation of the same Light. What follows then ? Why thus much most clearly, That under the Enjoyment of the Lesser Manifestation of Light, suited to the then Childish State of the Jews, God was pleased to allure them after an Expectation of higher things, by Types and Prophecies of that far more Excellent and Exceeding Glorious Dispensation of the Light and Love of God in after Ages.

The End of God's giving the *Israelites* that outward Prophet and Leader *Moses*, was, to bring to the *Inward Leader, Christ Jesus* ; and though they through Carnality and Weakness, were not then sensible of Him, so as to stay their Minds upon Him, yet *Moses* prophesied of Him : And indeed, all the External Dealings of God with Men, have been to bring to Christ the Seed within, which is able to Bruise the Serpents Head, and did so, in some measure through all Ages.

So

So that with good Reason and Truth we may assert, Christ the Light, *was the Rock that follow'd Israel in the Wilderiness* (who is the Rock of Ages, and Foundation of all Generations, and who ever Lighted all Mankind, the same Yesterday, to Day, and forever) yet a *Greater* Manifestation of that Divine Light, might be *Typically* Preacht forth under the Enjoyment of the *Lesser*.

And that we herein are not without the Suffrage of the Scriptures to our Defence, I would fain know, If notwithstanding all those outward Washings of those Times, God did not frequently press the very Substance it self, namely a *Clean Heart* and a *New Spirit*; accounting all Worship short thereof, but as the *Cutting off of a Dogs Neck*, and *Offering of Swines Blood*? And whether Christ himself did not with his own Hands give the *Bread* and the *Wine* to his Disciples, and yet bid them *do it till he come*? Whence it is easie to observe, that unless the Bread and Wine are the very Christ, thereby destroying the Nature of a Sacrament, and instead of doing it till he come, that he should come when-ever they do receive it, it must be granted to us, that Christ present gave them a Figure of Christ to come: Therefore to Figure out Christ to come, destroys not Christ's being come; especially taking our Distinction of the *Lesser Manifestation from the Greater*, which nevertheless divides not the Light, but that it remains in it self, one Pure, Eternal Being of Light and

and Sun of Righteousness through every Dispensation. And thus much that Passage I have already observed from the Apostle Paul, in Answer to the second part of the Objection, plainly clears to us: For if Christ, typified out, was their Rock, or the Rock of that Age, even when the *Brazen Serpent*, the *Type*, was in being, I cannot see, but the Type and the Thing typified might be at one and the same time; not as to Degree, but Nature; for so I would be understood.

Before I conclude take this notable Saying of Christ to the *Jews*, and what may be collected from it to our Purpose: **Before Abraham was, I am**— *Abraham saw my Day and rejoiced*— which affords us *John 6. 56, 57, 58* briefly thus much: That though he was not so visibly come, yet it was the very same ~~he~~ that came above One Thousand Six Hundred Years ago, who was with the Fathers of Old, and that *Abraham*, who lived *Heb. Chron.* One Thousand Nine Hundred Years before that outward Appearance, saw him, and his Day. If this be not the Import of the Place I know none; For the *Jews* not believing him to be the *Messiah*, thought it high Presumption for him to compare with *Abraham*. *Art thou Greater then our Father Abraham, who is Dead, and the Prophets are Dead? Whom makest thou thy self?* said that Unbelieving People: Unto which he answered (that he might prove himself to be the true *Messiah*, the Christ of God) **Abraham saw my Day, and rejoiced:** They *still*

still harping upon that *Visible Body* or *Outward Man*, not Thirty Three Years Old, replied, *Thou art not yet Fifty, and hast thou seen Abraham?* Taking that to be the *Messiah*, the Christ of God, and Saviour of the World, he meant, which they saw with their Carnal Eyes. To which he rejoined with a *Verily, verily I say unto you, before Abraham was I am: Then took they up Stones to cast at him, &c.* By all which it is most clear, that unless our Adversaries will deny him that so spoke to be Christ, who singled and distinguishd himself, as the *Messiah*, the *Christ* of God, and *Saviour* of the World, from that *Visible Body*, not *Fifty Years Old* indeed; both Christ that then spoke must needs have been long before *Abraham's* Time, and that such Holy Ancients were not without a *Sight* and *Prospect* of him, and the Day of his Glorious Appearance, or that most Signal Manifestation of himself in the Body prepared for that Great and Holy Purpose; witness the exceeding Clear and Heavenly Prophecies in the Scriptures of Truth, that were as so many Fore-runners, or Introducers of the Evangelical State.

And this is unquestionably confirm'd unto us by that known and weighty Expression of the Apostle Paul to the *Romans*: *Whose are the Fathers, and of whom, as concerning the Flesh Christ came, who is over all, God blessed forever, Amen.* Since here both Christ is distinguishd from the Body he took and also made one with God, who is over all blessed for

for ever, *Amen*: As much as to say, of whose Flesh Christ took, therefore Christ was before he took it; or his taking it did not only constitute him Christ, which Christ is God: And if God (which cannot be said of meer Flesh or any Corporal Lineage) then must he have been from all Everlasting.

To conclude, As *Abraham* Outward and Natural was the great Father of the *Jews* Outward and Natural, whose Seed God promis'd to bless with Earthly Blessings, as *Canaan*, &c. and that they were figurative of the one Seed Christ, and such as he should beget unto a lively Hope, through the Power of his Spiritual Resurrection, it will consequently follow, that this Seed must be *Inward* and *Spiritual*; since one outward thing cannot be the proper Figure or Representation of an other: Nor is it the Way of Holy Scripture so to teach us; The *Outward* Lamb shews forth the *Inward* Lamb, The *Jew Outward*, the *Jew Inward*. As God attended the one with many singular outward Mercies (to say no more) above other Nations, So doth he Benefit the *Jew in Spirit* above all other People.

I have these two short Arguments further to prove what I believe and assert, as to the Spirituallity of the True Seed, and a clearer Overthrow it is, to the Opinion of our Adversaries concerning the True Christ. *First*, Every thing begets its like: What is simply Natural produces not a Spiritual Being: Material

Material Things bring not forth Things that are Immaterial. Now because the Nature or Image begotten in the Hearts of True Believers, is *Spiritual*, it will follow, that the *Seed*, which so begets and brings forth that Birth, must be the *Same in Nature* with that which is begotten, therefore *Spiritual*; then Christ's Body, or what he had from the Virgin, *Strictly* considered, *as such*, was not the *Seed*.

Secondly, It is clear from hence : The *Serpent* is a *Spirit* : Now nothing can bruise the Head of the Serpent in Man, but something that is also *Internal* and *Spiritual*, as the Serpent is : But if that Body of Christ were only the *Seed*, then could he not bruise the Serpent's Head in all, because the Body of Christ is not so much as in any one (tho' too many have weakly concluded it upon us, from a Perversion or Mistake of our Doctrine of Christ in Man, by his Light and Spirit) and consequently the *Seed* of the Promise is an *Holy* and *Spiritual Principle of Light, Life, and Power*, that being receiv'd into the Heart, *Bruiseth the Serpents Head* : And because the *Seed* (which in this sense cannot be that Body) is *Christ*, as testifie the Scriptures, the *Seed is One, and that Seed Christ, and Christ God over all Blessed for ever*, we do conclude, that Christ was, and is the *Divine Word of Light and Life*, that was in the Beginning with God, and was, and is *God over all blessed for ever*.

Gal. 3. 16.

And

And that this may yet more evidently appear, let it but be seriously weigh'd, that Antecedent to that visible Appearance, the *Seed Bruised*, in good Measure, the *Serpents Head* in the Holy Men and Women of all Generations, otherwise they had not been Holy, but *Serpentine* and *Wicked*. And if the *Seed*, was before, and that *Seed* be Christ, because there is but *One Christ*, as well as but *One Seed*, it doth clearly follow that Christ was Christ, *before that outward Appearance*, and consequently, it could but be a *More Excellent and free Manifestation* of his Truth, Righteousness, Salvation, Wisdom, Power, Glory and Dominion, as indeed it was.

For notwithstanding that this Heavenly Seed was in some measure known, and what was wrought of Inward Deliverance in that Day, was by and through the Power and Vertue of it, as the Minds of People were retired to the Word of God *nigh in the Heart* to Cleanse and Redeem: And though particular Persons might arrive at great Attainments, even to a Beholding the Day of the *Seeds* compleat Redemption, and Conquest over all its Oppressors (when what was but in the Condition of a Seed, or New-born Child, should become, the *Only Son*, the *Wonderful Councillor*, the *Mighty God*, the *Everlasting Father* and the *Prince of Peace*, of the Increase of whose Government there shall be no End, as speaks the Prophet) Yet it is granted, through that good Understanding the Lord hath given us in these weighty Things,

Things, that the *Generality* were but Weak, Dark and Imbondaged, as saith the Apostle, under *Carnal and Beggarly Elements*, not clearly seeing through those outward Services, by which if I may so speak, God held them in hand, condescending to their Weakness, that he might both keep them from gadding after the Pompous Invention, and Idolatrous Worship of other Nations, and Point out unto them, under their great Carnality, that more *Hidden Glory and Spiritual Dispensation*, which should afterwards be revealed, to wit, *The Compleat Redemption of the Soul, and Reign of the Holy Seed*, from the Child born, and the Son given, to the *Wonderful Councillor, the Mighty God, the Everlasting Father, and Prince of Peace*, of the Increase of whose Government there shall be no End.

So that then we ought, and we do, by absolute Force of Truth conclude (1.) That the Seed, which Seed is Christ, was in all Ages with Abraham, with the Israelites, with the Prophets, Therefore he was as well Before he came in that prepared Body, as then and since. (2.) Yet it is confessed, That He was not so clearly Revealed, Perfectly Brought forth, and Generally known before his so Coming as then and since, but more darkly figured out by Types and Shaddowy Services; which though they Cleans'd not, Sav'd not, Redeem'd not, yet did they shew forth a more Hidden and Spiritual Substance, that was able to Cleanse, Save and Redeem, and did actually

actually all that received it and were truly subject to it, and that both from *Sin* and *Wrath*. (3.) That it therefore is not at all *Absurd*, that the more Excellent Manifestation of Truth should be Typified and Prophe-
sied of, under the Enjoyment of the Lesser, since the Reason of the Thing, and the Testimonies of the Scripture are so expresse for it,
 which ends our Answer to this Particular.

C H A P XVII.

The Fourth Part of the Objection stated and considered. Christ's Death and Sufferings confessed to, and respected: They were beneficial to Salvation. The Light of Christ within is the Efficient Cause to Salvation compleatly taken.

HAVING considered the Third Part of this great Objection, I am now come to what chiefly stumbles People, with respect to the *Light within*, at least, as I apprehend; and that is this Fourth and Last Particular, viz. *But if the Light in every Man be Christ, how doth it bear our Sins, and are our Iniquities laid upon it? and how can we be said to be Justified, Redeemed or Saved by its Blood, since all these things are spoken by the Holy Pen-men of the Man Christ, or Jesus born at Bethlem? Surely you wholly invalidate his*

L

Life,

Life, Death, Resurrection, Ascension and Mediation by this Belief of yours in the Light within.

This I take to be the very Stress of the Matter, collected out of the most Forceable Writings of our Adversaries; To which I Answer, and let him that reads understand.

It must be considered in this Last Part of the Objection, how those Questions can be applicable to the Light, and yet be Reconcilable with those Scriptures that seem to attribute all to his Bodily Sufferings. I hope to make appear, that as we exalt the First, so we Dare not by any means to Slight the Last.

The *Light*, or rather ~~he~~ that is *Light in Man*, for so I have always desired to be understood, (*Light* being a *Metaphor*, or a word taken from the *Outward Day*, and chiefly so term'd, because of *Man's Darkness*, which is thereby discovered) hath been according to Scripture, as a *Lamb slain since the Foundation of the World*: That is, the World had not been long created, before *Man* being envied by *Lucifer the Fallen Angel* was betrayed of his Innocency by Him; and Sin, by Disobedience, Prevailing, the *Light* or *Principle of Life*, under whose Holy Leadings *Man* was placed, became *Resisted*, *Grieved*, and as it were *Slain* (which word *Slain* is also *Metaphorical*) That is to say, the Innocent Pure Life, was, as it were, *Wounded unto Death* through *Man's Disobedience* and that

that Lamb-like Image, in which *Adam* was created, by him through Rebellion lost. Thus that *Holy Principle*, which God placed in the *Heart of Adam*, in which was *True Light, Life and Power*, bore the Sin, was prest under it, as a Cart under Sheaves, Grieved exceedingly, and as it were, *Quench'd* with Iniquity.

This hath been the Condition of that *Precious and Elect Seed*, Spirit, Light, Life, Truth, or whatever Name, Equivalent, any may please to give it, ever since that first Rebellion, to this very Day. And as in Wicked Men, God's *Holy Light and Spirit*, or that *Principle* which is so called, hath been deeply *Wounded*, yea, as *One Slain*, so in Good Men, that have had a Sence of the World's Abomination, hath It also born many Burdens and Weights; for the Light and Life is One in All, though not treated alike in All: And those who have been Reformed by it, and Joyned to it, have been as *One Spirit*, and have not been without their Share of their Lord's heavy Sufferings, from the Ungodly World; *which was as well a filling up of Christ's Sufferings that were Before his Outward Coming*, as what to this Generation are yet behind to be Completed.

And as at any time Disobedient Men have harkened to the *Still Voice* of the *Word*, that Messenger of God in their Hearts, to be affected and convinced by it, as it brings Reproof for Sin, which is but a Fatherly Chastizement; so upon true Brokenness of Soul,

and Contrition of Spirit, that very same Principle and Word of Life in Man, *has Mediated and Attoned*, and God has been *Propitious*, *lifting up the Light of his Countenance*, and Replenishing such humble Penitents with *Divine Consolations*. So that still the same Christ, *Word-God*, who has lighted all Men, is by Sin *Grieved and Burdened*, and *Bears* the Iniquities of such as so Sin, and reject his Benefits: But as any hear his *Knocks* and let him into their Hearts, he first Wounds, and then Heals: Afterwards he Attones, Mediates, and Re-instates Man in the holy Image he is fallen from by Sin. Behold this is the State of Restitution! And this in some Measure was witnessed by the Holy Patriarchs, Prophets and Servants of God in old time, to whom Christ was *Substantially the Same Saviour*, and *Seed Bruising the Serpent's Head*, that he is now to us, what Difference-soever there may be in Point of Manifestation.

But notwithstanding It was the *same* Light and Life with that which afterwards clothed it self with that outward Body, which did in measure inwardly appear for the Salvation of the Souls of Men, yet, as I have often said, never did that Divine Life so eminently shew forth it self, as in that Sanctified and prepared Body: So that what He then Suffered and Did in that *Transcendent Manifestation*, may, by way of Eminency, have the Credit of the *whole Work* unto it self that he ever did before, or might do afterwards

terwards for Man's Salvation. For doubtless the *very Same Light, Life and Power*, which dwelt in that *Fleshly Tabernacle*, Eminently was the *Convincer, Condemner, Saviour and Redeemer*: Yet not only as confined to that Blessed Body, *but also as revealed in the Hearts of Men*; as he was in Paul, who, not consulting with *Flesh and Blood*, against the Lord of Glory, did *willingly receive him In*, to bind the strong Man, spoil his Goods, and cast him out, that He might Reign whose Right it was. And that the Divine Life, Light, Spirit, Nature or Principle, which resided in that Body was the *Efficient Cause of Salvation*, observe the Title that is given Him, from the great Work he was to do, namely, *To save his People from their Sins*; there is not one Word of Wrath, but consequentially. Now, since that Sin is in the Heart and Conscience of Mankind, nothing but a Divine Light, Spirit or Power can *Reach and Convey Purity* into those Inward Parts, and consequently that must be the *Redeemer and Saviour* from Sin. But indeed, those who have a Mind to Naturalize that strange Figure into the Language of the Holy Truth, I mean, that to be Saved, is only to be saved from *Wrath*, and not from *Sin*, whose assured Wages is Wrath, may have some Interest, though *no Reason* for their implacable Enmity against an Inherent Ho-
linefs,

But I further confess, that his Righteous Life, with respect to its Appearance in that Holy Body, was grieved by Sin, and that the Weight of the Iniquity of the whole World, with the Concernment of its Eternal Well-being, lay hard upon him, nor was his *Manhood* Unfensible of it. Under the Load of this did *He* travel, he alone trode the Wine-Press; that is, All others were then Insensible of that Eternal Wrath, which would be the Portion of the Impenitent Persons, as well as that it was his great Care, and deep Travel, that the Holy, yet Oppressed Seed, might arise over the Pressures of Iniquity in the Hearts of Men, to Bruise the Serpent's Head in all: And as Outwardly he gave his Outward Life for the World, so he might Inwardly shed abroad in their Souls the Blood of God, that is, The Holy Purifying Life and Vertue, which is in him, as the Word-God, and as which, he is the Light and Life of the World.

This was It which gave the *Manhood* the Understanding It had, and fitted It for so great an Embassy; by whose Power alone It Fasted, Prayed, Preach'd, Cast-out Devils, Wrought Miracles, Lived that most Unblemish'd Life, Patiently Suffered Death, was Raised for an Holy Confirmation, maugre all the Military Opposition of the Jews: And this Divine Power It was which accompanied the Ministry of his Followers; Rendring it Efficacious to Conviction and Conversion: So that the Invisible, Spiritual and Divine Life, Principle

ciple or Nature, was the Root and Fountain of all which is sometimes ascribed in Scripture to the Body, by that Common Figure, or Way of Speaking amongst Men, the *Thing Containing*, which was the *Body*, for the *Thing Contained*, which was the *Eternal Power, Wisdom, Life, &c.* Nor that we would irreverently Rob the Holy Body of whatsoever Acknowledgement is justly due, nor yet separate that which God hath joyned: Though I confess, with holy Fear, I dare not attribute that to an External prepared Being, which is the Natural, Proper and Only Work of the *Divine Light and Life* to Operate and Effect. But certainly, if some Men in Scripture are intituled *Servants* because of the Contribution of their Tryals, Travels and Labours towards the Salvation of Man-kind, of much more Right is that Honour ascribable to him who had the Spirit without Measure: For I do freely acknowledge the holy Manhood to have been, in some sense, a Co-worker and Partner with the *Divine Life* in those Tryals, Weights, Sufferings and Travels for Mankind. Yet as it was the *Divine Power* that gave them Weight in that great Work, so was it the *Divine Life* in Him, which made that *holy Manhood* what it was; and therefore ought we, chiefly, to appropriate the Salvation to Christ, as the *Word-God*, and to the holy Manhood, but *Secundarily and Instrumentally*: I mean, as it was a *Chosen Instrument or Vessel*, in and by which God declared the Blessed

Glad-Tidings of *Love*, and his Message of *Reconciliation* to the World: In which he gave the most Heavenly Example of *Purity*, and through whose whole Life, Doctrine and Death, did shine forth the clearest Evidences of *Truth*, *Goodness*, *Mercy*, *Patience*, *deep Travel for the World*, *Self-Denial*, *Holiness* and *Triumphant Martyrdom*.

No Wonder then, if he be called a *Saviour*, who not only came on an Embassy of Salvation. but when come, did draw many after him, who were struck with the Authority of his Sayings, and when he allow'd for a time to have their Eyes and Hearts upon him, as in that State present with them; But afterwards, he let his Disciples know, of how much Benefit it would be to them, that he should leave them: How? For ever and in all Capacities? No: But as with respect to his outward Appearance, that being scattered, in that Day, to their own Measure of Light, Power and Life, they might know him **no more after the flesh**, but witness him come into their Hearts a Comforter, who would not leave his true-hearted Disciples comfortless. He that is with you shall be in you.

John 14.
17.

To be brief, that I may yet again express our reverent Sense of Christ's Manifestation, so far as relates to that Holy Thing that should be born of Mary; take these few particulars in my next Chapter,

CHAP.

C H A P. XVIII.

A Confession, in particular, to Redemption, Remission, Justification and Salvation by Christ.

I **T**HOUGH we believe the *Eternal Power, Life and Light* which inhabited that Holy Person, who was born at *Bethlem*, was and is chiefly and eminently the *Saviour* (for there is no *Saviour besides me*, saith God) yet we Reverently Confess the Holy Manhood was *Instrumentally* a Saviour, as prepared and chosen for the Work that Christ, the *Word-God*, had then to do in it, which was actually to the Salvation of some, and intentionally of the whole World, then, and in Ages to come; suitable to that Scripture, *Lo in the Volume of the Book it is written, I come to do thy Will (O God) a Body hast thou prepared me, &c.*

Hof. 13. 4.

Hebr. 10.

II. That as there was a Necessity that one should dye for the People, so whoever then or since believed in Him, had and have a *Seal*, or Confirmation of the *Remission of their Sins in his Blood*; and that Blood, alluding to the Custom of the *Jewish Sacrifices*, shall be an utter *Blotting out* of former Iniquities, carrying them as into a Land of Forgetfulness. This great *Assurance* of Remission, from the Wrath due upon the Score of former Offences, do all receive in the *Ratifying Blood* of Christ;

Christ; who, Repenting of their Sins, believe and obey the Holy Light with which he hath lighted them. For *Paul's* being turned from Darkness to the Light in his Heart, was one and the same with his believing in the Son of God *Revealed in his Heart.*

III. This more Glorious Appearance Ended that less glorious Service of the Jews; for the Figures being Compleated, the Shadows Fell. He, in that Body, Preach'd and liv'd *Beyond those Beggerly Elements:* He drew Religion more *Inward*, even into the Secret of the Heart, and made it to consist in an *Higher State of Righteousness*, called *Evangelical*; and at once became both the *Author* of a more Heavenly Dispensation, and therein, an *Example* to all, as well *Jews* as *Gentiles*; sealing such a *Common* and *General Religion* to both, with his *Blood*, as would for ever *End the Difference* and *Slay the Enmity*, that they might be all *One in Christ*. Thus did he end the *Jews External Services*, and overturn the *Gentiles Idolatries*, by his one most *Pure and Spiritual Offering and Worship.*

IV. It plainly Preaches thus much to us, That as He, whose Body the Jews outwardly slew, was by Wicked Works crucified, in the Streets of Sodom and Egypt spiritually so called, *viz.* our polluted Hearts and Consciences; So, unless we come to know the Power and Benefit of this *Inward Life*, answering to, and expressed by that *Outward Life*

Life he gave for the World, that will avail us little: For so it is, and very *Marvelous* in our Eys, that the Life of the *Crucified* can only save those who may well be reputed the *Crucifiers*. O Mystery! And because those that did not actually slay him Outwardly, have slain him Inwardly, that is, by their Evil Spirits resisting and quenching his Spiritual Appearance to their Souls, therefore must such really know that *Divine Life Inwardly Raised* and shed abroad for Sanctification and Redemption from Sin. O how great was his Love to Man! Truly larger then Man's Cruelty; who whilst he dyed by Wicked Men, *Dyed for them*; and when dead, *They could not hinder him from Rising to do Them good*, who had done their worst for his Destruction; thereby shewing Mercy to those, who shewed they had no Mercy for Him nor Themselves. O Jerusalem! Jerusalem! *how often would I have gathered thee, and thou wouldst not, &c.*

V. That Expression of his is greatly worth our Notice, *I lay down my Life for the World*. All he did was for the Good of the World, and particularly the Laying down of his Life, that he might both express his Love and our Duty. Had he not desired Man's Salvation, and for that purpose prepared a Body, in which to visit him, and by his daily Labours among Men to further their Eternal Happiness, the *Jews* had never been able to put him to Death: But

But being come, and when come, so hardly used, herein did he recommend his great Love to us, that besides the Inward Weights of Sin he bore with his deep Concernment for Man's Eternal Well-being, *he chearfully offered up his Bodily Life*, to recommend and ratifie his Love for the Remission of Sin, and gave us an Holy Example to follow his Steps. But these Words will bear another Sense too, as do those he spoke to the Jews, *Unless ye*

John 6.

51, 52, 53.
54, 55, 56.

eat my Flesh, and drink my Blood, you have no Life in you: Where we may plainly see, that as the Jews vainly and carnally fancied, he meant his Outward Body only, to which they opposed the Impossibility of the thing; so Christ declares their Mistake of his Meaning to his Disciples, in these few, but deep Words, *The Flesh profiteth nothing; it is the Spirit that quickeneth.* So that the Words are true, and weighty in both Senses.

VI. And we further acknowledge, that in That Holy Body, the Divine Principle of *Light and Life* did discover the Depths of *Satan's Darknes*, encounter *Hell, Death* and the *Grave*, and every *Temptation* it was possible for the *Serpent*, with all his Power and Subtilty, to beset him with, in which Sense *he was made like unto us in all things*, Sin excepted, that he might be sensible of our *Infirmities*) yea, the Divine Life travelled under all, administering Strength to and supporting the outward Man, that it might answer the End of its Appointment, and in the End

utterly

utterly defeat, and for ever overcome the Power of the Tempter, *Bruising the Serpents Head in General*, as Prince of Darknes, and God of the World, and in a plain Combat giving him *That Foyl*, which in good measure *Shook* his Foundation, *Divided* his Kingdom, *Chased* away his Lying Oracles, and Proved a very Fatal Blow to his whole Empire. Which holy Conquest, obtained by *Sweat of Blood*, and *Deepest Agonies*, with *Holy Patience*, may not unfitly be compared to that of some Worldly Prince maintaining a Righteous Cause against an *Usurper* of his Territories, whom he puts to rout in the open Field (by which I understand the General Conquest) yet, many *Towns* and *Cities*, and *Cittadels*, remaining strongly Garrison'd (by which I understand, *Particular Men* and *Women enslaved by Sin*) they are not thereby overcome, though the Approach be easier to them, and that they are truly more accessible then before.

The One Seed, who is Christ, who is God over all blessed for ever, tho' He gave this Proof of his Everlasting Arm, that it has brought a General Salvation, by a plain Overthrow of the God of this World, the Enemy of his Glory, and thereby weakened his Power, as in himself (which is the single Battle fought in Garments rould in Blood between the Two Seeds, Spirits, Natures and Powers, God and Mammon, Christ and Belial) yet there are also many *Towns, Cities* and *Cittadels* to vanquish, which are strongly Garrison'd
by

by this God of the World, to wit, the Souls of Men and Women Possess and Enslaved by him: So that though their Hearts are more accessible by that General Victory over the very Spirit of Darkness, and that *Light* may be more clear and broken forth yet unless those particular Places or Persons are Besieged and Taken, their Goods spoiled, and Houses sack'd of all their strange Gods and so come to be Redeemed from under the Yoke of that Pharaonian Task-Master, Reclaimed, Renewed, Sanctified and Divinely Naturalized and brought into an Holy Subjection to him, who is Lord from Heaven, the Right Heir of all things, and Receive his Mark, and Bear his Image; Those Places or Persons must needs be under the Power of the Prince of Darkness, the God of this World, who Reigns and Rules in the Hearts of the Children of Disobedience.

To conclude; We say, though this General Victory was obtained, and holy Privileges therewith, and that the Holy Body was Instrumentally a Share therein, yet both the Efficient or Chiefest Cause was the *Divine Light or Life*, that so clearly discriminated and deeply wounded this Mystery of Iniquity, and that none can be thereby benefited, but as they come to Experience the Holy Seed of Life, who is God's Mighty Arm of Power, Revealed to effect the same Salvation from Sin, in each Particular Conscience; and which none can fail of, who first receive it as a *Light that Manifesteth and Reprovet Every*

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Evil Way, and continues to walke up to it in all its Holy Manifestations.

VII. But there is yet a Further Benefit that Accrueth by the *Blood* of Christ, *viz.* That Christ is a Propitiation and Redemption to such as have Faith in him. For though I will place the Stress of feeling of a Particular Benefit, upon the *Light, Life and Spirit* Revealed and Witnessed in every Particular Person, yet in that General Appearance there was a General Benefit justly to be attributed unto the *Blood of that very Body* of Christ which he offered up through the Eternal Spirit, to wit, *that it did Propitiate.* For, however it might draw Stupendious Judgments upon the Heads of those who were Authors of that Dismal Tragedy and Bloody Murder of the Son of God, that dyed Impenitent, yet doubtless it is thus far turned to very great Account, in that it was a *most Precious Offering* in the Sight of the Lord, and drew God's Love the more eminently unto Mankind, at least such as should believe in his Name, as his solemn Prayer to his Father at his leaving the World, given us by his beloved Disciple doth plainly witness.

For how can it otherwise be, but that it should render God most propitious to all such as believe in Christ, the Light of the World, when it was but placing of his only begotten Son's Sufferings truly on their Account, that should ever believe and obey him. Yes doubtless, greatly did that Sacrifice influence

ence to some singular Tenderneſs, and peculiar Regard unto all ſuch who ſhould believe in his Name, being the laſt and greateſt of all his External Acts, viz. *Their reſſing unto Blood, or the Spiritual Good of the World, thereby offering up his Life, upon the Croſs, through the Power of the Eternal Spirit, that Remiſſion of Sin, God's Bounty to the World; might be Preacht in his Name, and in his very Blood too, as that, which was the moſt ratifying of all his Bodily Sufferings.* And indeed, therefore might it ſeem meet to the Holy Ghoſt, that Redemption, Propitiation and Remiſſion ſhould be declared, and held forth, in the Blood of Chriſt unto all that have right Faith therein, as ſaith the Apoſtle to the Romans, *Whom God hath ſet forth to be a Propitiation through Faith in his Blood: and to the Ephesians; In whom we have Redemption through his Blood, the Forgiveness of Sins, &c.* becauſe it implies a firm believe, that Chriſt was come in the Fleſh, and that none could then have him as their Propitiation or Redemption, who withſtood the Acknowledgment of, and Belief in his Viſible Appearance, which John tells us, ſome denied. 2. That he came in order to the Remiſſion, Redemption, and Salvation of the World. 3. That his ſo Dying was both an evident Token of his Love, and ſtrong Argument of Confirmation of his Meſſage and Work. 4. That it might the better end the Jews Shadowy Services, by an Alluſion to the Way of their Temporary and Typical Sacrifices.

Rom. 3. 25.

Ephes. 1. 7.

Sacrifices, as the whole Epistle to the *Hebrews* sheweth. 5. And that by bringing (through the holy Light in every Particular) into the Acknowledgement of, and Belief in the Blood, which was ratifying of that whole Appearance, Men might be brought unto the knowing Christ after a *more Inward and Spiritual Manner*, suitable to Christ's own Words, *It is the Spirit that quickens*; and the Apostle avers, *that the Lord from Heaven is that quickning Spirit*; by which Eternal Spirit he offered up himself without Spot. Nor can any reasonably suppose, that when Christ so spoke to his Disciples, *explanatorily* of what he had obscurely and in Parables said to the *Jews*, that he meant not something more hidden and Divine than what they and the *Jews* saw; Yet that which hindred those *Jews* from the Knowledge or Benefit thereof, was their Stumbling at him, without a Confessing of whom they could never come into the Beholding or Experiencing of his Divine Life in them.

To conclude, That Body was the Divine Life's; *a Body hast thou prepared me*; therefore all that was done by that Body, towards the Redemption of Mankind, was *Eminently* the Divine Life's: Yet because often times Actions are denominated from, or appropriated to the Instrument, as the next Cause, though not the Efficient, or most Eminent Cause; therefore the Scripture speaks forth (as indeed is the Propriety of both the *Hebrew* and *Greek* Tongues) (Parabolically, Hy-

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berbolically,

berbolically, Metaphorically) the *Inward Substance* and *Hidden Life* of things, by things more *Exteriour* and *Obvious* to the *Sense*, to the *End* that such *Mysteries* might be the better accommodated to *Vulgar Capacities*. Consider what I say, with this *Qualification*, that ultimately and chiefly, not wholly and exclusively, the *Divine Life* in that *Body* was the *Redeemer*: For the *Sufferings* of that *Holy Body* of *Jesus* had an *Engaging* and *Procuring* *Virtue* in them, though the *Divine Life* was that *Fountain* from whence originally it came. And as the *Life* declared and preached forth it self through that *Holy Body*, so, who did then come to the *Benefit* procured by the *Divine Life*, could only do it through an *Heartly Confession* to it, as appearing in that *Body*, and that from a *Sence*, first begotten by a *Measure* of the same in themselves.

Rom. 3.
25.

Heb. 10.
5, 7.

This is the main Import of those Places: *Whom God hath set forth to be a Propitiation, and in whom we have Redemption through Faith in his Blood.* For who is this *he*, whom God hath sent forth, and in whom is *Redemption*? Certainly the same *he*, that was before *Abraham*, the *Rock* of the *Fathers*, that cryed, *Lo, I come to do thy Will* (*O God*) *a Body hast thou prepared me*: which was long before the *Body* was conceived and born. But may some say, *How is it then his Blood*? Why, just as the *Body* is his *Body*.

Those

Those who had Faith in that Blood believed his Visible Appearance, inasmuch as they acknowledged that great Seal and Ratification of it, to wit, the Shedding of the Blood of His Body, who came to save the World, and who alone is the Propitiation, Redempcion and Salvation of all who had and have right Faith in that Appearance, and Message so confirmed, and therefore so often exprest by it, as including all his whole Life and Sufferings besides. And this is my Reason for it, That it was impossible for any Man in that Day to confesse to, and believe in the Divine Light and Life, which appeared in that prepared Body, but from the *Inward Discoveries* and *Operations* of the Divine Light, with which Christ the Word-God, who took Flesh, had Enlightened him.

However, though the Apostles might then so expresse themselves, thereby to assert and recommend unto the Faith of all, that eminent and blessed Manifestation, and the great Love of Christ therein, as the Visitation of the Heavenly Life, through that prepared Body, and the deep Sufferings of both for the World, being True and Spiritual Witnesses thereof; yet it was never intended, that any should barely rest there, but press after the Knowledge of Christ, by Faith, in something farther, and beyond that Body, in which he appeared, nor excluding our Belief in that too: They who knew Christ after the Flesh, were to press

after some more Spiritual Discovery of Him ; and who almost doted on his outward Manifestation, it was expedient that they should be weaned from it, to the End his more interiour, and indeed beneficial Revelation of himself might be witnessed by the Soul.

Faith in his Blood was requisite, that they might confess him, whose Body and Blood it was, to be the Christ, who is God over all, blessed for ever ; which was the great Question with the *Jews*, *Whether God was truly manifested in that Body of Flesh which they saw?* So that the Stress lies in Confessing to the Divinity come in the Flesh, otherwise they would have rejected not only the most signal Suffering of the whole Manifestation, but consequently that It self. To conclude, we confess, ~~he~~ who then appeared, was and is the Propitiation, &c. and in Him was Redemption obtained by all those who had such true Faith in his Blood : But still it is to be understood, that there must be a Witnessing of a measure of the same Light, Spirit and Power to appear for Redemption of the Soul from the pollution of Sin, in each particular.

VIII. That *Justification came by Faith in his Blood*, is clear in a Sense ; for by the Law could no Flesh be Justified : That is, the Law being added because of Transgression, certainly the Transgressor could not be justified, *whilst such*, by that Law which condemned

condemned him *for being such*. Which puts me upon Distinguishing betwixt Justification, as it is sometimes taken; *viz.* for *Remission, Pardon or Forgiveness of Sin past upon Repentance*; and that Justification, which implies an *Acceptance* with, and an Access to God, as a Keeper of the Law of the Spirit of Life, which is to be made Inherently Just, Righteous, or Holy.

In the first Sense, Since all have sinned, no Man can be justified by the Law he has transgressed: Therefore that great Favour and Mercy of Remission, Pardon and Forgiveness was only then generally preachd in the Name of Jesus, which such as believed in his Message should obtain. Thus by the Works of the Law shall no Flesh be justified, because all the Righteousness Man is capable of, *cannot make Satisfaction for any Unrighteousness he hath committed; since what he daily doth, is but what he daily owes.* But still such as keep the Law, are justified: For that a Man should be condemned both for Transgressing and Keeping the Law too, would be very hard. What shall we say then, but that Justification in the first Sense, since *Adam's Day* to this, hath been God's Free Love upon Repentance; and above all, that by Christ's visible Appearance and Suffering, and in his Name was *Remission, Pardon or Forgiveness* preachd, or held forth to the whole World upon their believing therein more eminently then ever.

But in the last Sense, No Man can be justified, but as he is *made Just*, and is found *actually Doing of the Will of God*: That justifies, That is it which gives Acceptance with, and Access to God. In this Sense it was the Apostle said, *Such as are the Doers of the Law shall be justified*; and not from the Guilt of what they formerly did against it, by their after keeping it; for that is the free Love of God alone, upon the Repentance of the Creature; which hath been in all former Ages, but never so eminently held forth to the World, as by the Coming of our Lord Jesus Christ in the Flesh.

So that thus far we can approach the *Honestest* Sort of Professors of Religion, or rather, we were herein never at a Distance from them, *viz. That Men may be Reconciled and in a Sense Justified, while Sin may not be Totally destroyed*: That is, God upon their Repenting of past Sins, tho' not then *clearly* purged from the Ground of Evil, may, and we believe, doth *Remit, Pardon, or Forgive* former Offences, and is thus far Reconciled; that is, he Ceaseth to be VVrath, or at a Distance from them, as when they went on in a State of Disobedience to the Light. Yet for ever we must affirm, that no Man or Woman can be made a Child of God, but as the *New Birth, Regeneration*, and the *Divine and Heavenly Image* comes to be witnessed through the *putting off the Old Man and his Deeds*, and being Baptized by the *Holy Ghost and Fire into the one Holy Body*, of which
Christ,

Christ, the Immaculate Lamb of God, is *Head and Lord*. So that all those who apply to themselves, or others, the Promises due to this State, unto that before mentioned, heal themselves or others *deceitfully*; and God will judge for those things. So let all People consider with Sobriety and Moderation, if the things we assert are not most agreeable to the Scripture, and that Light of Truth, which is in their own Consciences, unto which we most of all desire to be made manifest.

IX. Nor is this all the Good, the *Coming and Sufferings* of that Blessed Manhood brought unto the VWorld; For, having been enabled so effectually to perform the VWill of God Living, and having so patiently suffered the VWill of VVicked Men Dying, therein freely offering up his most Innocent Life for the VWorld, He certainly *obtained exceeding great and precious Gifts*, which as every Man comes to believe in the Light wherewith Christ Jesus hath enlightened him, and to be led by it, he shall assuredly feel a particular Benefit to himself, accruing from that general One procured by Christ, who so laid down his Life for the VWorld.

In short, As we cannot but acknowledge him a Saviour in *That-very* Manifestation, or Coming in that prepared Body, who appeared so extraordinarily to visit the VWorld with his marvelous Light and

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Truth, and to turn their Minds from Error and Darknes, and who actually converted and reclaimed many, and endued his Followers with his own Heavenly Light, Life and Power, whereby to supply his exterior absence with a most lively, piercing, and effectual Ministry, for the compleating of the rest, from Generation to Generation; so must we needs attribute this, chiefly, to the Divine Light, Life and Power, that through the Manhood, of both Lord and Servants, shined forth and revealed It self to the Salvation of the World.

Nor are we yet, as hath been often hinted (to speak strictly) to ascribe the particular Salvation of every Man's Soul, to the Appearance of that same Light in Nature, in either Lord or Servant, albeit many were reacht into their very Hearts and Consciences at that time, and great and mighty things were generally procured, and Christ in that Manifestation became the *Author of Salvation* unto many; but rather, as he is the *Light of Men Individually*, both then did, and now doth appear in the *Hearts and Consciences of Men*, unto the awakening of whom, and turning their Minds from the Darknes of Tradirion, Formality and Sin, which had and doth overcast and darken the Soul, unto that blessed Light in Men, that thereby (as to them) suffer'd, and doth yet suffer, so great and tedious an Eclipse: I say, this is the *Efficient Cause of Salvation*, and all other Exterior Visitations, Ministries of Assistance,

stance, though from the same Light, are in respect of the Light in every single Man or Woman, but *Instrumentally*, and Secondary. In this Sence then, Man is only a Saviour Instrumentally, but Christ, both with reference to his own Bodily Appearance, and in the Ministry of his Servants, he is the *most Excellent Means*; and the only *Efficient Cause* of Salvation, as revealed and obeyed in the Consciences of Men. So that the Question is not Whether the *Quakers* deny any Benefit to redound by Christ's Bodily Sufferings? but Whether the Professors allow and acknowledge the *Main* of the Work to the *Divine Life and Light*?

In short, He was the *General* Saviour in that eminent Appearance at *Jerusalem*, in which he did so many great and good things for Mankind; and an effectual Saviour to Every particular Person, as we find him in our Hearts an holy *Light*; *Shewing Sin, Reproving for it, and Converting from it, into the Holy Nature of the Light, Christ Jesus, to be Flesh of his Flesh, and Bone of his Bone.*

Thus have I declared, according to my Understanding, grounded upon my *Experience*, and that *Illumination* God has given me, in Love and Moderation, the very Truth, Weight and Tendency of the *Outward Coming* of Christ, and his deep Sufferings by and for the World: And also the Nature of his *Inward Coming* into the Souls of Men, to expel the Darkness that lodged there, and give unto them the *Light of Life*. In both
which

2 Cor 3.
18.

which respects, I confess him to be the Saviour of the World in *General*, and the Saviour of each Man in *Particular*: But that the Benefit accruing to Men from Him, as the general Saviour, is only known and received by such as witness Him a particular Saviour, and this I will abide by: For Christ in Man, becoming the Hope of Glory, and Man's being changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord, is the Salvation and Perfection of every True Christian.

C H A P. XIX.

That Christ is the Light, or the Light is Christ, proved from Scripture, and so concluded; notwithstanding two Objections, which are fully answered.

THat which remains to Compleat our Scriptural Discourse of the Divine Light, is to pronounce it that which our Enemies despise to call it, and don't a little undervalue both us and it, because we do; I mean **Christ**: Not that the *Manifestation* of Light in every Conscience is the *Intire Christ*, but that Christ, the Word-God, is that *Light of Righteousness*, which *Lighteth all Men*; for which the Scripture is most express in that so well known (but little believed) Passage, delivered to us, by the beloved Disciple, who best knew what his Lord

Lord was, and stood in no need of any of their Information, how to denominate, or rightly character him; although they and others implicately accuse him of Weakness, Obscurity, nay Error, if not Blasphemy too; who make it all this (and if it were possible more) in a poor *Quaker*, for only Believing, one pure Conviction, this one weighty Passage, **That was the True Light which Enlightens all Mankind coming into the World.**

John 1.9.

I have so thoroughly handled this Matter in a late Book, intituled the **Spirit of Truth Vindicated**, that I need the less to enlarge at this time, to which I refer the Reader for Satisfaction, concerning some Objections raised against the place. However, I will briefly consider it here, that our Believing Christ to be an *Universal* and *Sufficient Light*, and that *Light* to be *Christ*, may stand in the View of the World, upon so good Foundation, as the Testimony of that Divine and well-beloved Apostle, I shall observe that two things are commonly urg'd against our Understanding, of the first Nine Verses of *John*, as they respect the *Light*.

1. Some say, that the *Light* here spoken of, is not a *Supernatural*, and consequently no *Saving Light*, but the *Light of common Reason*: Others call it of *Nature*, decay'd by the Fall; and what Conviction ariseth thence is only the *Imperfect Remains* of that *Natural Light*, which these Men, who thus speak,

Speak, grant All have, as well before as after Christ's coming in the Flesh.

2. Others say, that this is indeed an Universal and Saving Light, but they restrain it to Christ's *Visible Appearance*, and make the **all**, to be all those only that shall believe; and the World to be the *New Spiritual World* Christ came to create, by Saving Knowledge, which Believers came into.

I will briefly answer both, and therein as well all Those who hold the former, as those who maintain the latter.

It is agreed by the *First* Sort, in the beginning of this Chapter, that Christ's *Eternal Divinity* is declared by the Evangelist, since some of them, tells us out of *Eusebius*, that it was written on that very Occasion; one *Cerintus* then denying any such thing.

John 1. 1. The *Word* which was *with* God, and was
2, 3, 5, 9. and is God: This God, the same Person tells us in his first Epistle, is *Light*: That by Him all things are made, among the rest Mankind. He then tells us that This Word had *Life*, and from thence descends to inform us, what the Word was with respect to Man: In Him, the Word, was *Life*, and the *Life* the *Light* of Men: And that, as such, He was that *True Light* (and not *John*, who only came to bear Witness of that True Light) which lighteth all Mankind coming into the World.

That

That this Light is *Divine*, and no other-wise *Natural*, then as it is *Christ's* Nature, or *Natural* to the *Word*, I shall thus prove.

Man is here supposed to be before he was lighted, therefore what ever was *Proper*, and *Natural* to Man, as *Man*, he had before he was enlightened; that is, he had a reasonable Soul, indued with *intelligent Faculties*, and that clothed with a Body fitted with *sensible Organs*: The latter differ'd him from *Inanimate*, the former from *Irrational* Creatures. But still the Light, with which this Soul is lighted, in reference to God, and things appertaining to its *Eternal Well-being*, belongs not to Man, as *Man*: Surely then, this Light must be *Superadded*, that is, over and above Man's Composition, as a *meer Understanding Creature*; and consequently, it must descend from above, and in this Sense be *Supernatural*. Thus the Word created all things, and among them, made Man, and lighted Man with a *Supernatural* Light.

That this Light was not only over and above Man's Nature, but is also of a *Divine* and *Saving One*, in it self; I prove from its being the Life of the Word: For if the Life of the Word be the Light of Men, here is no such thing as descending to an *Effect*, to prove the Light *Divine*; as that the Life should bring forth a Light, and therefore this Light is *Divine*, because the Life of the Word, that Produced it; is so, I say, without going to an Effect for a Proof of the Light's Divinity, I thus Undeniably
prove

prove it from the Life it self; for that very Divine **Life** is the **Light**: Nor that it createth a Light, or brings forth a Light as a Cause doth an Effect, but is that very Light it self; so that unless they will make that Life Natural, I mean as they do, *Created*, tho' very improperly, (for a *Divine Life is Natural* to Christ) they cannot conclude the Light, which is that very *same Life it self*, to be a *meer Natural Light*.

If then the very **Life** of the Word, be the **Light** of Men, then unless the **Life** of the Word be **Natural**, the **Light** of Men must be **Supernatural**, **Divine** and **Infinite**, as it becomes the **Life** of the **Word** (which is **God**) to be.

The *Life* of the Word being then the *Light* of Men, and that without any Descent, and consequently *Divine*, I have no need to prove it **Saving**, till our Opposers have divided Saving from Divine. However, let me briefly say, that it being a *Measure* of the True Light, So called by way of Excellency, far transcending *John* (for as such is He prefer'd, who is the Inlightener) and that it was through John all should believe in him; and lastly, that to those who received him as the Universal Enlightener, or True Light, *He gave Power to become the Sons of God*, it will unanswerably follow, that the Light is *Saving*. And indeed I have with multiplied Arguments and Testimonies made appeare from Scripture and Story, the *Universality* and *Sufficiency* of that Divine Light.

Such

John 1. 12.

Such then that say it is decayed, because they are so themselves, methinks, resemble those at Sea, who being under Sail, fancy the *Shoar* moves. The Fault is in the Eye, blinded by the God of the World, and not in that blessed Light, which shines unprofitably upon the Blind, through their own Blindness got by Disobedience. Let them by unfeigned Repentance be unscaled, and the Sun will give good Proof of its Light; Darkness ought not to charge the Light, but it self that it sees not. Some confess All are enlightened, but deny the *Sufficiency* thereof; yet refuse to be ruled by it, and live up to it. Let them first obey it, before they despise it, and prove themselves above it, before they throw it so far below a Christian: They may be then allowed to blame the Light as *Impotent*, or *Import*, when they outlive It, or can live Uncondemned of It, and that Experience tells us its *Insufficiency* to Well-Living: 'Tis vain to Undervalue That which chargeth, both with *Duty omitted*, and *Sin committed*.

However, this stands sure, that the *Life* of the Word is the *Light* of Men, and consequently *Divine*; and there I will leave this first Sort of Men, and their fruitless Opposition.

To the Second Interpretation given, destructive of that Scope we say the Text has, I return thus much.

That

That because the Light of Men was the *Life* of the Word, which Word was *God*, by whom all things were created; and that all Men are mentioned in that place controverted, which presupposeth no further Qualification in order to have this Light, then being born (One of that *All Men*) into this World; I conclude, that it is not only a most False but Injurious Notion to assert the Commencement or being of that Light, to Men, only, to be from the Coming of Christ in the *Flesh*.

Besides, since this relates to the *Whole Man*, which Word begins with *Adam*, and ends with the last of Man's Race, I cannot conceive how that Exposition can be valid. For then *John* would have been *before Christ*, instead of Christ's being *before Abraham*: Whereas, therefore is *John* denyed to be *that Light*, because *that true Light*, by Way of Excellency, was the Enlightner of *All Men*, yea, of *John himself*; and therefore call'd *that true Light*, that is, the *Fountain* of all Light, *Light it self*, from whom All derive, but He derives from none.

And to say nothing at this time of the miserable Estate those of Mankind must labour under, antecedently to Christ's Coming in the *Flesh*, let it be considered, that these first Nine Verses in *John*, relate not in the least to his *Fleshly Appearance*, from whence those Men would date both his *Original*, and *Man's Illumination*; but are a continued Series of the highest Proofs of his *Divinity*; that we might

might as well know what He was before He came, as when he did come; and the One was an Introduction to the Other. Neither is it fair for these Men to *Allegorize* Christ out of his Divinity, and yet deny us any Allegory to prove it. If they deny Meanings elsewhere, let them do so here: It unbecomes Men that have their Wits, to Rack them to prop Fancy.

Further let me add, that as He who then ^{John 1.10.} came into the World, was the Same that created that World into which he came, and therefore Previous, or before such Coming; so neither can it hold that the World into which Man comes, is the New Creation, since it is not said, who believe, which is usually joyned to things of that Importance (believe, and be saved, &c.) Nor can such as don't believe, be totally excluded from being lighted, since the Wicked could not Rebel against it, if they ^{John 3.19.} had it not; neither Men's Evil Actions be ^{Eph. 5.13.} Reproved without it: So that all such Notions are forreign both from Scripture and Reason.

We shall conclude then, that *Christ*, the Word-God, is the *Light of the World*, and that all are inlightned by Him, the Eternal Son of Righteousness; therefore the *Light of Men is Christ*: For to Him, Christ, or the True Light, *John* testified, who gives Wicked Men to see their Unrighteousness, and who leads Good Men on in the Way of Holiness, which, persevered in, brings unquestionably

tionably to Eternal Happiness ; and without which, all Imputation of general Acts of Righteousness performed by Christ without us, will avail nothing for Salvation in the great and terrible Day of God's Inquest and Judgment, when all shall be judged, not by the Deeds any other hath done for them (wholly without them) but according to the Deeds done in their own Mortal Bodies.

This Subject I shall conclude, with a few Reasons for the *Universality* and *Sufficiency* of the *Light within*, that we may not only be seen to have the Scriptures of Truth and other Authorities, but Reason also (which is more universal) of our side too.

C H A P. XX.

*The Universality of the Light within,
proved by Reason.*

THat there is an *Universal Light*, the Universality of all Ages hath plentifully testified. There is Nothing more constant now, that can plead either such Antiquity, or general Consent : Not a Nation in the World ever knew an Age, in which it was destitute of such a Discovery of Internal Light, as gave them to discern *Evil* from *Good* ; That Vertue was not ever most commendable, and Vice above all things pernicious

cious and damnable. This is matter of Fact, which I have already proved, and the most Barbarous of Nations now inhabited, are a clear Demonstration of what I say. I conclude therefore since both Wicked and Good Men in all Ages, have Confes'd to Well and Ill Doing, and that this depends upon the Discovery of the Divine Light of Christ, which manifests every Reproveable Action; that none of Mankind are Exempted from this Illumination.

But again; It is highly consistent with the Goodness of God, and Order of his Creation, since it seems unreasonable that Men should have the Benefit of a Natural Sun, which shines on the Just and Unjust, by which to direct their Steps, and securely transact all Temporal Affairs; and yet that their Souls should be left destitute of a *Spiritual* Luminary, or Son of *Righteousness*, when in Comparison of the Salvation of a single Soul, Christ counts the World of *no value*. The Soul then hath *Eyes* as well as the Body; and as Men may see, if they please, when the Sun is in the outward Firmament, unless they willfully close their Eyes, so may all Rational Souls see, if they will, by their *Eye of Reason*, that *Spiritual* Sun, which gives as true Discerning and Direction to the Mind, how to think and desire, as the Natural Sun doth the Body, how to act and walk aright.

Were not this true, Men would miserably Charge God with Neglect to his Creatures:

tures : For since it is to be supposed that God made nothing but with a Design it should *acknowledge* a Creator, after its respective Nature ; and that Man's Duty was peculiar, namely Divine Homage and Worship, exprest generally by a Life corresponding with that Being which made him, it is Just that we believe God hath indued Mankind with something that is *Divine*, in order to it ; since otherwise, Man would be destitute of that which should enable him to perform that Duty, without which he could not please or rightly acknowledge God. If then all Mankind ought to Worship, Fear, and Reverence God, Certainly all Mankind have an *Ability* from God so to do, or else perfect Impossibilities are expected, Man of himself being a most Impotent Creature. But it can never stand certainly with the Rectitude and Justice of the Eternal God, to expect from Man what he never gave him Power to do, or the Improvement of a *Talent* he never had. In short, if we ought to think that God is to be reverenc'd and worship'd, we must agree that God endued Mankind with a *Divine Light* and *Knowledge*, in order to that End, or say with the Man in Matthew, *God is an hard Master, and Austere Lord, he Reaps where he never Sowed*. But I am almost afraid that the Principles and Prejudice of some, encline them rather to think hardly of God, then *favourably* of the *Light*. How ill doth it become those to object an Impossibility of the Light's bearing their Iniquities,

quities, who are daily *Wounding it with their Rebellions* ?

But they object, Some deny they have it, and others by their dissolute Lives shew they are void of it. To which I say, It is not Impossible for a Life of Wordly Care, or Pleasures and downright Debauchery, to darken and quite blind that Eye which only sees the Light of Truth, and being kept single, preserves the Body full of Light ; but this makes no Alteration in the Light : If through *Repentance* and *Contrition* the Scales fall off, the Light refuses not it self to the Eye that can and will see it ; the Light remains unaltered, 'tis Man that changes. Would the Running Mad of some Men be a good Argument to prove Mankind Irrational ? Neither is it any Demonstration against the Universality of the Light within, because some have by the *Stupifyings* of Sin rendred themselves Insensible of it.

Nor doth *Ill-living* disprove the Sufficiency of the Light, though it prove Disobedience to it. Is it good *Logick*, that because a Wicked Man will not receive good Advice, therefore he never had it ? And what better Reason can it be to say, Men disobey the Light, therefore they never had it, whilst that proves they had it, at least as a Condemner ? A Man may be said to be lighted, when he knows and does not his Duty ; but rather I confess, when he becomes a better Man by such Illumination. In the first Sense, All are illuminated ; in

the last, only such as follow to obey the Light ; for they will find their Understandings illuminated and their Hearts mended, of which the Disobedience of others deprives them. In short, All have Light to Reprove, unless they have quite put out their Eyes ; but such only have it beneficially, as their *Teacher* and *Director*, who receive it in the Love of it.

Since then the Consent of Mankind, the Goodness and Justice of God, and Reason of the thing it self plead so strongly for the *Universality* of this Light, I need say the less, and shall descend to consider its *Sufficiency*.

C H A P. XXI.

The Sufficiency of the Light proved by Reason.

BEcause, as well the *Sufficiency*, as *Universality* of the Light is struck at by our Adversaries, It shall not, I hope, seem amiss if I say something briefly to it, though much of what I have said about the other may be referred to This.

That the Universal Light is also *Sufficient*, is a Belief so Reasonable and Necessary, that the Opposite Opinion must needs impeach the Justice of God. All grant, that God has made Man *Rational*, Capable in some measure

sure of the *Knowledge* of his Creator ; which his bare Capacity would never have given him, unless God had pleased to have made some Discovery of himself, suitable to that Created Capacity in the Creature. Certainly then, since God desires not that the Creature should receive a wrong Impression of him, while he requires Universal Fear and Reverence, he must needs have given some Certain and Sufficient Discovery and Measure to the Creature, in order to it, by those Lively Manifestations, and most Sensible Touches of the Light to and upon the Soul, which cannot but be *true, clear, and if minded, efficacious*: For that God should require Men to serve him, and not give them what is *sufficient*, is worse then not to give at all ; since Man's not Obeying such Discoveries, is not so great an Aggravation of his Neglect, as the *Imperfection* of them is, either of the *Insufficiency*, or *Unwillingness* of Him that made them to do otherwise. What is this but to say, that God expects Homage from Men, as their Sovereign Lord, and that they live uprightly in the World, and yet he has not given them *Ability* to do it ? He pronounces such Miserable who conform not themselves to an Holy Life, but gives no Power to avoid the Curse ? In short, though Reason tell us, he made none purposely to Destroy them, but rather that he might be glorified in their Salvation, which he is also said to invite Men to ; yet that he designs nothing less, by leaving all Man-kind

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kind under the Faintings of an Impossible Success. But as such Dismal Consequences belong not to the Truth, so we are well assured the Light of which we speak, has ever been *Sufficient* to the End for which it has been given, in every Age, both to Manifest Evil, Condemn for it, and Redeem from the Power and Pollution of It, by the Holy Operation of its Power, all those who are the Diligent Disciples of it. For it seems most Unreasonable that the Spirit of Darkness should be sufficient, to draw into Sin, and yet that the Spirit and Light of Christ should not be sufficient to Redeem and Save from It. Since therefore we cannot admit of any *Insufficiency* in the Light within, but at the same time we must suppose, *1st*, that whilst God would be rightly worship'd, he has *too darkly* discovered the Way how to do it aright; and *2^{ly}*, that his Gift is *Impotent*; and *3^{ly}*, that Man is required to do what he has no Power to perform; and *4^{ly}*, that whilst God requires Man to serve him, he hath not so much as shewn him what way he ought to do it (which are Consequences most Unworthy of God) we rather chuse to sit down contented with this Belief, *that God, who made Man, and has given him a Soul Capable of Knowing and Serving his Maker, hath also endued him with Divine Knowledge, by a Superadded Light and Power, and enabled him thereby, to live subservient to that Knowledge: That God's Gift is Perfect and Sufficient for that Work; and that such as are* led

led by it, must needs be led to God ; unto whom, the Divine Light naturally tends, and attracts, as that from whom it came, which is certainly a State of blessed Immortality.

In short, Accept Reader of these few Arguments, Comprehensive of these two Chapters, and indeed of most of what goes before.

1. God requires no Man to do any thing he has not given him first Light to Know, and then Power to Do. But God requires every Man to fear him, and work Righteousness ; Therefore, He has given every Man, both a *Discovery* of his Will, and *Power* to do it.

2. No Man ought to worship the true God *Ignorantly* : But every Man is *commanded* to *worship* God ; therefore, He is to do it *Knowingly*.

3. No Man can know God, but God must discover it to him, and that cannot be *without* Light ; therefore, every Man *has* Light.

4. This Light must be Sufficient, or God's Gifts are Imperfect, and answer not the end for which they were given ; But God's Gifts are *Perfect*, and can perform what they are designed for ; therefore since the Light is his Gift, it must be *Sufficient*.

The Sum is this ;

Every Man ought to *Fear, Worship and Obey God*. No Man can do it aright, that *knows him not*. No Man can know him, but by the *Discovery* he makes of himself. No *Discovery* can be made *without Light* : Nor this *Light* give that *Discovery* if *Imperfect or Insufficient* in Nature ; Therefore, all have a *Sufficient Light* to this great End and Purpose, *viz.* To *Fear, Worship and Obey God* ; and this *Light* is *Christ*.

CHAP XXII.

The Question, Who He is, or They are that obey this Divine Light, &c? Considered and Answered; being the Character of a true Quaker.

I Am now come to my last Question, *viz.* **Who this he is, or They are, that obey this Light, and in obeying attain Salvation?**

Or, *What are the Qualifications of those that obey this Light?* Not what are their Names ; but what kind or manner of People are they ? In short, *What is it to obey the Light ?*

I think

I think I have so fully exprest my self already in this Matter, that with an *Ingenious Reader* I might be saved the Pains of further considering it; But that nothing may be thought to be shunned as Unanswerable, which is so easy to be answered, I must tell him and all Men, and that not without some *experimental Knowledge* of what I say, That such Obey the Light, who refrain from all that the Light manifests to be Evil, and who incline to perform all that It requires to be done: For Example; When the Light shews that it is Inconsistent with a *Man fearing God*, to be *Wanton, Passionate, Proud, Covetous, Backbiting, Envious, Wrathful, Unmerciful, Revengeful, Profane, Drunken, Voluptuous, Unclean*, which, with such like are called in Scripture, *the Fruits of the Flesh, and Works of Darkness*; and Persons so qualified, *the Children of Wrath, such as delight not to retain God in their Knowledge, &c.* I say, when the Light discovers these things to be Inconsistent with a *Man fearing God*, He who truly Obeys the Light, denies and forsakes them, however *Cross* it be to *Flesh and Blood*, and let it cost him never so dear: Though Relations do both Threaten and Entreat and the World Mock, and that he is sure to become the *Song of the Drunkard*, and a *Derision* to his Ancient Companions. No, he dare not conform himself any more to the *Fashions* of the World which pass away, and which draw out the Mind into vain and unprofitable Delights, by which the Just in him had formerly

Gal. 5.
Ephes. 5.
Rom. 1,

Jam. 5. 6.
1 John 2.
15, 16,

1 Pet. 1. 18, formerly been slain; neither to Gratifie the *Lust of the Eye, the Lust of the Flesh, and the Pride of Life*, which are not of the Nature of his Father, who has begotten *better Desires and Resolutions* in him. He rejects the Conversation he once had in the World, and in the Eye of its Children seems a Man *Forlorn and Distracted*: He takes up the Cross, despises the Shame, and willingly drinks of the Cup of bitter Mockings, and yields to be baptized with the Baptism of deep Tryals that Christ Jesus his Lord drank of, and was baptized with.

He is as well taught to deny the *Religions*, as Cares and Pleasures of the World. Such as profess Religion from what they have either been taught by Others, or Read and Gathered after their *Carnal Minds* out of the Scriptures, intruding into the Practices of either *Prophets or Apostles* as to *External and Shadowy* things, not being led thereto by the same Power They had, he can have no Fellowship with: He counts all such Faith and Worship the *Imagination* of Men, or a meer lifeless Imitation: He prefers one Sight begotten from a *Sense* of God's Work in the Heart, beyond the *longest* Prayers in that State; He leaves them all, *walks as a Man Alone*, Fearing to offer God a Sacrifice that is not of His own Preparing. He charges all other Faiths and Worships with Insufficiency and meer creaturely Power, which are not held and performed from an *Holy Conviction* and Preparation by the Angel of God, the Light of

of his Presence in the Heart and Conscience: Therefore it is that he goes forth in the Strength of his God against the *Merchants of Babylon*; and *Woes* and *Plagues* are Rightly in his Mouth against those Buyers and Sellers of the *Souls* of Men. He is *Jealous* for the Name of the Lord, and therefore dares not speak *Peace* unto them, neither can he put into their *Mouths*, but testifies against all such Ways: *Freely* he received, *Freely* he gives.

Thus is this Man Unravel'd, Unreligion'd and Unbottom'd as to his former State, wherein he was Religious upon *Letter, Form, Mens Traditions, Education*, and his own *Imagination*. He is as a Man quite *Undone*, that he may be made what the Lord would have him to be. Thus is he convinced of *Sin* and of *Righteousness* too; and the Joy he once had when he *girded* himself and went whether he list'd, is now turned into *Sorrow*, and his Rejoycing, into *Howling*: He has beheld God in the Light of his Son, and Abhors himself in *Dust* and *Ashes*; Sin, that was *Pleasant* once in the Mouth, he finds *Bitter* now in the Belly, and that which the World esteems worthy of their Care, he *flies* as a Man would do a Bear robbed of her Whelps. Sin is become *Exceeding Sinful* to him, inso-much that he cries out, *Who shall deliver me?* He labours Greatly, and is very heavy Loaden: Yet he is not willing to *fly in the Winter*, but is resolved to *stand* the Tryal; For this Man not only brings his former Deeds to
the

the Light, and there Suffers Judgment to pass upon them, but Patiently takes Part in that Judgment, who was so great an Accessory to them. Nor doth his Obedience conclude with the Sentence given against past Sins, and himself that committed them; but most patiently endures the Hand of the Lord till his Indignation be overpast, and till that which condemned Sin (the Fruit) hath destroyed the very Root of it which hath taken so deep hold in his Heart, and that the same Spirit of Judgment that condemned Sin, is brought forth into perfect Victory over the very Nature and Power of Sin. This Judgment is found and felt in the Light, therefore do the Sons of the Night reject the Knowledge of its Ways, and the Children of the Day Rejoyce greatly in its Appearance.

Ephes. 5.
1 Joh. 1:
5, 6.

But neither is this all that makes up that Good Man, who obeys the Light; For a compleat Son of Light is one that has Conquer'd and Expel'd the Darknels? 'Tis true, he was once Darknels, but now Light in the Lord, because he hath been turned from Darknels to the Light, and from Satan's Power unto God, who is Light it self, and with him is his Fellowship continually.

This is the Man who in the Way of the Light of the Lamb of God hath met with Inward Cleansing; for having been purged by the Spirit of Judgment, and the Spirit of Burning (otherwise called the severe Reproofs, Stroaks and Terrors of the Light in the

the Conscience) he has ever a Watch set up in his Heart. A Thought must not pass which has not the *Watch-Word*, but at every Appearance to the Mind, he cries *Stand* ; if a Friend, and owned of the *Light* (who is the great *Leader*, given of God for that Purpose) then he entertains it ; otherwise , he brings *It* to the Commander of the Conscience, who is to sit in Judgment upon *It*. Thus is Christ the *Light, King, Judge and Lawgiver* : And by this he grows strong, and increaseth with the Increases of God. Yet he often reads the blessed Scriptures, and that with much *Delight* ; greatly admiring the exceeding Love of God to former Ages, which he himself witnesseth to be true in this ; where also many things are opened to his Refreshment. So is the *Light* the *Fast Man's Path*, that in every Age still shined *brighter and brighter*, in which the cleansing Blood of Jesus Christ is felt to cleanse from all Sin : Thus doth he bridle his Thoughts, so that his Words and Actions offend not. Above all, he is often Retired to the Lord, Jam. 3 1, Loves Fellowship with him, Waits for dayly 2, 3, Bread, which he asks, not in his own Words, Strivings or Will, but as one empty of his Thoughts, and Jealous of the Peace or Comfort that is drawn from thence, he silently waits to feel the Heavenly Substance brought into his Soul, by the Immediate Hand of the Lord ; for it is not *Fetching* in this Thought, or *Remembering* the other Passage in Scripture, or designedly *Calling to Mind*

Mind what has been formerly known, that gives Right Peace, but every Immediate Word that proceeds out of the Mouth of God, that can satisfie him. In short, He that obeys the Light, is thereby taught to deny Ungodliness and Worldly Lusts, and to be Sober, Righteous, Patient, Humble, Meek, Upright, Merciful, Forbearing, Forgiving, Peaceable, Gentle, Self-denying, Constant, Faithful and Holy, because the Lord his God is Holy.

Thus have I given a brief Account as well *what He is not, as what He is*, who is Obedient to the Light within, which is Christ's Spiritual Appearance in the Heart, whose Holy Blood is sensibly felt to *Cleanse, Atone and Save* all those who believe and abide therein, both from the *Guilt and Pollution* of Sin.

C H A P. XXIII.

The Discourse hitherto summed up, and concluded with an Exhortation to all Professors of Religion, especially our Opposers.

I Will sum up the whole of this Discourse into these few Heads.

I. That *Salvation* is to be saved from Sin first, and *Wrath* consequently; He shall save his People from their Sins, *Mat. 1.*

II. That

II. That Christ, the *Word-God*, has lighted all Mankind, not only after his Coming in the Flesh, but *before*: And that the Light has ever been *Sufficient*, as well as *Universal*, to lead to God, all such as have obeyed it, as by its Properties and Effects is demonstrated.

III. That the Difference betwixt the Time of the Law and that of the Gospel, as generally distinguish'd, was rather in *Manifestation* than in Nature. God might be as much more Propitious and Bountiful to the last Ages (be it that they were better able to receive such extraordinary Discoveries, or that it was the alone good Pleasure of his Sovereign Will) as he was to the former Ages; yet that he gave them a *Sufficiency* of the same Divine Light, to Conduct them through the World to Eternal Blessedness.

IV. That *Jews* and *Greeks*, *Heathens* and *Christians* agree in this.

V. That still the *Prebeminence* is given to *Christ's Manifestation in Flesh*, Both generally and Particularly, that being both the Fullness of Time, and Fullness of Discovery, which put an End to the Types and Figures, and Carnal Commandments, by shewing forth an *Abrogation* and *Consummation* of them all, in Christ, the *Substance* it self: In which State they are not needed; but in Comparison thereof, they are (though once
O they

they were as *Calenders*, for weak People to read some *Mystical Glory* by) but *Beggarly Elements* now.

VI. That not only in that *Flesh*, did the *Eternal Light* preach forth it self the End of these Things, by *Revealing* and *Becoming* the *Aurhor* of a more *Plain* and *Perfect* Way, though less *ease* to *Flesh* and *Blood* (placing the *Stress* of all upon an *Evangelical Righteousness*, whereof he became the *first Minister*, and our most *Holy Example*) but he also appear'd in that *Publick Body*, so peculiarly prepared, a *General Saviour*, by his *Life*, *Dóctrine*, *Miracles*, *Death* of the *Cross* and *Resurrection*; in and by all which he obtained a *Name above every Name*.

VII. That nevertheless, not to the *Body*, but the holy *Light of Life* therein, is chiefly to be ascribed the *Salvation*, and to the *Body*, however excellent, but *Instrumentally*; for that it was the *Eternal Light and Life*, which gave the *Weight* to all the *Actions* and *Sufferings* of the *Body*.

VIII. That the *Benefit* then procured is not witnessed by any, but as they come to *Believe* in *Christ* the *Light* as he doth appear in the *Heart* and *Conscience* to *save from Sin*, *destroy the Works of the Devil*, *finish Transgression*, and *bring in of his Everlasting Righteousness*. Wherefore to *Imagine* one's self intitled to a *State of Salvation*, whilst in *Rebellion*.

lion against the Light within, which is Christ's *Inward Knocking and Appearance*, must needs be a Delusion most pernicious, and destructive to the Souls of Men.

IX. That upon the whole it is determin'd and concluded, that *Christ is that Light which shineth in the Conscience.*

X. That the *Light* is prov'd by Reason, both *Universal* and *Sufficient*; The First, from the *Consent* of Mankind and the *Goodness* and *Rectitude* of God: The Second, *both from Experience*, and that it were *Inconsistent* with the *Goodness* and *Wisdom* of God, to give a Light to his Creature *Insufficient* for the Work for which he gave it.

Thus in short have I given the *Heads* and *Results* of most of the Matter contained in the whole Discourse upon the *Light*: And I intreat our Adversaries, they would seriously weigh the Whole, before they either reject it, or pretend to Reply to it: But let them be advised to try the *Virtue* of the Light, before they sentence it to have none: And in the Love of God be *Once* prevail'd upon, to consider if Something *in them* doth not really *Condemn* them for evil, and amongst other things, for these brisk Attempts against It, and unreasonable undervalluings of It.

Oh, Why should Men cover to Know so far beyond what they do faithfully Practise! Let them first *Out-live* the Just and Holy Requirings of the **Light**, before they put these Barbarous Affronts upon it, as a Will in the Wisp, a Dark Lanthorn-Light, Natural, Insufficient, *Ignis Fatuus*, the Quakers Idol, and abundance of such like Frothy, Prophane, and indeed Blasphemous Epithetes, which some wickedly bestow'd upon **It**, as if they were Its Proper Names: When the Scriptures they would oppose to it, plainly tell them that the whole Work of the Apostolical Ministry was, *To turn People from Darkness to the Light, from the Power of Satan unto God, that they might have Remission of Sins.* As much as to say, Such as are turned to the *Light*, are turn'd to God, *who is Light*; and those who abide there, both have Remission of the *Punishment*, and Purgation from the *Defilement of Sin*.

And whatever any may think of us, we both believe, assert, and will maintain, against *Men and Devils*, that God is **Light**; and that out of the *Light*, or void of his Divine Illumination, *no Man can know him, and consequently not Worship him*, unless they should worship an *Unknown God*: That such as receive this Illumination, and rebel not against it, but improve this *Heavenly Talent*, they have Fellowship with the Pure Eternal God, and experience the Blood of Jesus Christ to *cleanse them from all Unrighteousness*.

If any think to arrive at Glory another Way, and will not be admonish'd, let them proceed; we speak what we know, and can but declare what *we have felt* of the Work of God in our Hearts. The Scriptures we highly value: But we believe not the things we often quote thence to be true, *Only* because there, but for that we are *Witnesses of the same Operation*, and bring in our *Experimental Testimonies* to confirm the Truth of theirs; and such truly honour the Scriptures: All others are at best but *Empty Scribes*, and *Pharisaical Babblers*.

So with God I leave my Labour in this Particular, desiring that this *Heavenly Light* may yet more abundantly arise upon the Dark Hearts of Mankind, and awaken them to Repentance, that since *It* hath so long shined in Darkness uncomprehended, till even Darkness it self is grown so impudent as to Impute it to the *Insufficiency* of the Light, he would be pleased to cause it to shine out of Darkness, that *It might plead the Excellency of Its own Divine Nature in the Consciences of Men and Women*, against the *Scorns and Detractions*, that even too many of the great Professors of Christianity stick not to fling upon It: So ill are they princip'l'd, and so un-Christianly employ'd: Which proves to me *how little they are Professors of the True, Pure and Undeified Religion*, whatever Opinion some Weak and Simple People may have of them. My Soul Pittieth their Opposition,

and Feareth the Consequence of such Resistance, and desires they may see the *very Vanity* of their Endeavours against the Light, Repent of them, and be Converted that God may yet Heal them. Which Sincere Prayer is my Return for all their *Hard Speeches and Ungodly Sayings* against Us in General, and My Self in Particular.

W. Penn.

A

A
DISCOURSE
OF THE
General Rule
OF
Faith and Practice,
AND
Judge of Controversie.

Greatly importing all those who
desire to take Right Measures of Faith,
and to Determine (at least to them-
selves) the numerous *Controversies* now
on foot in the World.

By the same Author.

*For in Christ Jesus, neither Circumcision availeth any thing, nor
Uncircumcision, but a NEW Creature: And as many as walk
according to THIS Rule, Peace be on them, and Mercy, and
upon the whole Israel of God, Gal. 6. 16.*

*But God hath revealed them unto us by his Spirit: For the Spirit
searcheth all things, yea, the deep things of God.—The Things
of God knoweth no Man save the Spirit of God.—He that is
Spiritual judgeth all things, 1 Cor. 2. 10, 11, 15.*

*But ye have an Unction from the Holy One; and ye know all
things, 1 John 2. 20.*

Printed in the Year, 1699.

DISCOURSE

OF THE
GENERAL RULES

OF THE
ART AND MYSTERY

OF THE
JUDGE OF CONSCIENCE

AND THE IMPORTANCE OF THE
RIGHTS OF THE INDIVIDUAL
AND TO THE RIGHTS OF THE
NATION (THE RIGHTS OF THE
NATION IN THE WORLD)

BY THE
HONORABLE

JAMES
MILNER
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OF THE
General Rule
OF
Faith and Practice.

Since there are so many *Faiths* in the World, and perplext Controversies about them; and that it greatly behoveth every Man, if to Contend for, then first to Know the *True Faith* that overcometh the World; it may not be unnecessary to say something of the *General Rule of Faith and Life, and Judge of Controversie*, at this time. And indeed I am prest from this weighty Consideration, that Men perish for want of it, and can no more arrive at Truth without it, than the distressed Marriner can gain his Port who Sails without either Star or Compass.

I shall begin with an Explanation of the Terms, *Rule*, and *Faith*, of which we shall first treat, that we may as well express what we intend by the one, as what we mean by the other, which will be a proper Introduction to the whole Discourse.

By *General Rule*, &c. we understand, that *Constant Measure or Standard*, by which Men in all Ages have been enabled to Judge of the Truth or Error of Doctrines, and the Good or Evil of Thoughts, Words and Actions.

By

By *Faith* we understand an *Assent* of the *Mind*, in such manner to the Discoveries made of God thereto, as to resign up to God, and have Dependence upon him, as the Great Creator and Saviour of his People; which is inseparable from good Works.

That Men, in all Ages, have had a Belief of God, and some Knowledge of him, tho' not upon equal Discovery, must be granted from that account that all Story gives of Mankind in matters of Religion; several have fully performed this: Of old, *Justin Martyr*, *Clemens Alexandrinus*, *Augustine*, and others; of latter times, *Du Plessy*, *Grotius*, *Amiraldus*, *L. Herbert*, and above all *Dr. Cudworth*: And indeed the relicks we have of the most ancient Historians and Authors, are a Demonstration in the Point. Now the Scripture tells us, that no Man knows the Father but the Son, and he to whom the Son reveals him: And as none knows the things of Man, save the Spirit of Man; so the things of God knows no Man, but the Spirit of God. Hence we may safely conclude, that the Creating Word that was with God, and was God, in whom was Life, and that Life the *Light of Men*, and who is the Quickning Spirit, was *He*, by whom God in all Ages hath revealed Himself; consequently, that Light or Spirit must have been the *General Rule* of Mens Knowledge, Faith and Obedience, with respect to God. And thus much *Pythagoras*, who liv'd about Six Hundred Years before those Words were spoke or writ, laid down for a Maxim,

Mat. 11.

27.

1 Cor. 2.

11.

Maxim, viz. That no Man can know what is agreeable to God, except a Man bear God himself, and that must be within; for that was his Doctrine. To which the Apostle and Prophet thus agree: 1. In that *what ever makes manifest is Light.* 2. That *what ever might be known of God was made manifest within*; for God (who is Light, 1 John 1. 5.) had shewn it unto them: And, God hath shewn unto thee, O Man, what is good, and what God requireth of thee, &c. which could not be without the Light of his Son shines in Man's Conscience; Therefore the *Light* of Christ in the Conscience must needs have been the *General Rule*, &c. It was by this Law that Enoch, Noah, Abraham, Melchizedeck, Abimilech, Job, Jethro, &c. walked and were accepted, as faith Irenæus and Tertullian; They were Just by the Law written in their Hearts: Then was it their Rule to, and in that just State.

Eph. 5. 13.

Rom. 1. 19.

Mic. 5. 2.

Iren. 1. 2. c. 30. Tertul-
con. Jud. p. 184.

Obj. It seems then you deny the Scripture to be the General Rule, &c.

Ans. How can they be the General Rule, that have not been General? That which was both before, and since they were in being, must needs be More General than they: But that was this *Light* in the Conscience, the Law and Guide of those Patriarchs (for the Scriptures began long after, in the time of Moses) consequently that must be the General Rule, &c.

Quakerism
a new Nick-
name for old
Christianity,
p. 52. 55.
Invalid. of
J. F's Vind.
p. 69, 70, 73.
Real. against
Rail. p. 25.
40.

Obj.

Obj. But granting that the Light within were so before Scripture was extant, yet since the Writings of holy Scripture, the Scripture, and not the Light, hath been the General Rule.

Rom. 2.
14, 15.

Ans. That cannot be, unless *Palestina* or *Canaan*, a little Province of *Asia*, was the whole World, and that the Jews, a particular People, were All Mankind. For at what time those Writings were among the Jews, other Nations were only left to the Law and Light within; this the Apostle confirmeth in that Passage, *For the Gentiles, which have not the Law* (that is, the outward Law, or Law written upon Stone) *do by Nature the things contained in the Law, which sheweth the Work of the Law written in their Hearts.* And the Gentiles themselves called it, the *Immutable Law*, the *Everlasting Foundation of Vertue*; no *Liveliess* Precepts, but *Immortal*; a *Sacred Good*, God the *Overseer*; the *Living Rule*, the *Root of the Soul*; that which makes the *Good Man*. Thus *Thales*, *Pythagoras*, *Socrates*, *Plato*, *Plotin*, *Hieron*, *Philo*, *Plutarch*, as cited. And saith *Sophocles*, God grant that I may always observe that venerable Sanctity in my Words and Deeds which these Noble Precepts (writ in Man's Heart) require: God is their Father, neither shall they ever be Abrogated; for there is in them a Great God that never waxeth Old, More reverent Epithetes than our Opposers can afford, as their Books but too openly witness; yet would go for *Christian-Men*, tho' manifestly short of *Heathens*. Thus

Thus is it evident that the Scripture was not the *General Rule*, after it was given forth.

Obj. But hath it not been since, and is it not now the *General Rule*, &c?

Ans. There hath been since, and is now the same Impediment; for before Christ's coming in the Flesh and since, where the Scriptures never reach'd, there hath been the same Light: And though Nations, by not glorifying God as God, when they have known him, have been given up to all manner of Impieties, insomuch as their Understandings have been greatly vail'd; yet did not the *Light within* so entirely lose its Ruling Exercise among them, as that they lived without any Sense of such a thing: Therefore still the *Scriptures* have not been, neither are the *General Rule*; no not so much as of any Age; since in no Age can it be prov'd that the whole, or greatest part of the World had them. But had they been so for some one or two Ages, as they never were; yet the granting it will not reach our Question, where the Word *General* implieth the Nature of the Thing it self, respecting Mankind from the Beginning of the World to this Day, and so to the End.

Obj. But is not the Scripture the Rule, &c. of our Day?

Ans. If The Rule, then The General Rule: For whatsoever is The Rule of Faith and Life, excludeth

excludeth all other from being *General*, they being but particular in respect of it self; Therefore not *The*, though *A Rule of Faith and Life*.

But besides their not being *General*. I have several Reasons to offer, why they cannot be *The Rule of Faith and Life, &c.*

1. If now the Rule, then ever the Rule: But they were not ever the Rule; and there-

Justin Martyr saith, 'That all are *Christians* who live with *Christ*, as *Abraham* and *Elias*; and amongst the *Greeks*, as *Socrates*, *Hercules*, &c. See *Scultetus* on him, who also saith, That some at this day are of his Judgment, who have taught that *Melchizedech*, *Abimelech*, *Ruth*, *Rachab*, the *Queen of Sheba*, *Hiram of Tyre*, *Naaman the Syrian*, and the *City of Nineve*, are in the Catalogue of *Christians*.

Eusebius Pamph. in his Ecclesiastical History, saith, That *Abraham* and the ancient Fathers were *Christians*: And defines a *Christian* to be, one that by the Knowledge and Doctrine of *Christ* excels in Moderation of Mind, in Righteousness and Continency of Life, and Strength of Virtue and Godliness towards one only God; see *Scultetus* on him.

Clemens Alexandrinus saith, The Law of Nature and of Discipline is one. And *Moses* seems to call the Lord the Covenant: For he had said before, the Covenant was not to be sought in Scripture; for that is the Covenant, which God, the Cause of all, setteth, whence his Name in *Greek* is derived.

fore they cannot now be the Rule. That they were not ever the Rule is granted: But that they are not therefore now the Rule may be by some denied, which I shall prove thus. If the Faith of God's People in all Ages be of *One Nature*, then the Rule but of *One Nature*: But clear it is, *Heb. 11*. The Faith has been but of *One Nature*; Consequently the Rule but of *One Nature*. In short, If the holy Ancients had Faith before they had or wrote Scripture, they had a Rule before they had or wrote Scripture; for where Faith is, there is a Rule

Rule for that Faith. And if the Faith be of One Nature, the Rule is of One Nature also. And since the Faith is *Inward, Spiritual*, begotten of the Immortal Word, in which is Life, and that Life the Light of Men, and that this *Word of Life and Light was the Rule*; then no Book, Writing, or engraving on visible and perishable Matter, can be the Rule now.

Again, such as the Faith is, such must the Rule be: But the Faith is as before, *Inward and Spiritual*; therefore the Rule must be *Inward and Spiritual*, which no *Meer Book* can be.

And in the Preaching of Peter, thou mayest find the Lord called the Word or *Reason*, and the Law. See his 1 Book *Strom.* at the end. And before Page 353. he saith, The Law and the Gospel is the Operation of one Lord, who is the Vertue and Wisdom of God: And the Fear which the Law had bred, is merciful to Salvation: And the Fear of the Lord is the beginning of Wisdom. That She (that is, Wisdom) that ministrereth Providence, is Mistress and Good; and the Power of both procureth Salvation: The one Chastizing as Mistress; the other being Bountiful, as a Benefactor; for one must pass from Darkness to Life; and applying his Ear to Wisdom, first be a *Servant*, then a faithful Minister, and so ascend into the number of Sons, and be brought into the elect Adoption of Sons. That the Law works to make them Immortal, that chuse to Live temperately and justly. And again, Evil Men do not understand the Law; but they that seek the Lord, do understand in every good thing. And the whole first Book of the *Stromata* is especially to prove the Antiquity of the one true Religion, or Philosophy, as he calls it.

2. If the Scriptures were the General Rule, they must have always been a Perfect Rule, ever since they were a Rule: But this is impossible, since they were many Hundred Years in Writing, and are now Imperfect also as to Number; How then are they the Perfect Rule?

That

That they were not the *Perfect Rule* before they were written must be granted; and that they were many Hundred Years writing must also be allowed; and that they are Imperfect now, as to *Number*, I prove.

First, *Enoch's* Prophecy is mentioned by *Jude*, but not extant in the Bible: The Book of the *Wars of the Lord*, Numb. 21. 14. The Book of *Jasher*, Josh. 10. 13. 2 Sam. 1. 18. The Book of *Nathan*, 2 Chron. 9. 29. The Book of *Shemaiah*, 2 Chron. 12. 15. The Book of *Jehu*; The Epistle of the Apostle *Paul* to the *Laodiceans*, Collos. 4. 16. and several others mentioned in the Scriptures, not now extant. And lastly, *Luke* says, *That many took in hand to relate from Eye-Witnesses the things most surely believed, &c.*

Now 'tis taken for granted that *John* wrote many Years after *Luke*: Some think *Luke* wrote before *Mark*: However, *Matthew* and *Mark* were not many, and to this day we see no more than those Four in our Bibles; and therefore many such Writings are lost: And if lost, then the Scriptures, as aforesaid, not Perfect; and if Imperfect, how can they be the *Rule of Faith*, since the Rule of Faith must be Perfect?

3. My Third Reason is this, The Scriptures, however Useful to Edification and Comfort, seem not in their own Nature and Frame to have been compil'd and delivered, as the *General Rule*, and *Intire Body of Faith*, but rather written upon particular Occasions and Emergencies. The Doctrines are scattered

tered throughout the Scriptures, inſomuch that thoſe Societies who have given forth Verbal Confessions of their Faith, have been neceſſitated to toſs them to and fro, ſearch here and ſearch there, to lay down this or the other Principle; and then as like the original Text as their Apprehenſions can render it: Whereas, were it as plain and diſtinct as the Nature of a Rule requires, they needed only to have given their Subſcription for a Confession. Beſides, here They are *Proper*, there *Metaphorical*: In one place *Literally*, in another *Myſtically* to be accepted: Moſt times Points are to be prov'd by comparing and weighing Places coherent; where to allude Aptly, and not wrong the Senſe, is *Difficult*, and requires a clear and certain Diſcerning, notwithſtanding the Clamours upon us about Infallibility. Now from all this, with abundance more that might be ſaid, plain it is that the Scriptures are not plain, but to the Spiritual Man: Thus *Peter* ſaid of *Paul's* Writings, that *in many things they were hard to be underſtood*: Therefore not ſuch a Rule which ought to be Plain, Proper and Intelligible.

4. Again, the Scripture cannot be the Rule of Faith, becauſe it cannot give Faith; for Faith is the Gift of God which overcomes the *Eph. 2. 8.* World: Neither of Practice, becauſe it cannot diſtinguiſh of it ſelf in all Caſes what ought to be practiſed and what not; ſince it contains as well what ought not to be practiſed, as what ought. *1 John 5. 4.*

This was the Case of Christ's Disciples, who had no particular Rule in the Old Testament Writings, for the abolishing of some part of the Old Testament Religion: On the contrary they might have pleaded for the *Perpetuity* of it, because Christ said unto them, *Do as they say that sit in Moses's Chair*, more reasonably than many who make that a Plea now a-days for their invented Worships. What then guided them in their declaring void and relinquishing those things? For Instance, God gave Circumcision as a *Sign for ever*: And Paul tells the Galatians, *Gal. 5. 1, 2. That if they be circumcised, Christ should profit them nothing*: Was not this the Spirit of Truth that leads into all Truth, that the Apostles made the Judge and Rule of their Doctrine and Practices? So said James and the Assembly of the Apostles, when they told the Believers, *Acts 15. 28. It seemed good to the Holy Ghost and to us, &c.*

5. These very Men that say *it is the Rule of Faith and Life*, diviate in their Proof from their Assertion, for the Scriptures no where say so of themselves. Here they fly to Meanings and Interpretations: The Question arises not about the Truth of the Text, for that is agreed on all hands; but the Exposition of it: If then I yield to that Man, do I bow to the Letter of the Text, or to his Interpretation? If the Latter, as manifestly I do, is the Scripture or *that Man's Sense* of it my Rule? Nay the Person so interpreting makes not the Scripture

ture his Rule but his own Apprehension, whatever he may say to gain Credit to his Conceptions with others ; then Mine it must needs be, I consenting thereto.

6. How shall I be assured that these Scriptures came from God ? I am bound to try all things : If all things, then Them amongst the rest. I would fain know what I must try them with ? with the Scriptures ? Then the Scriptures must be the Rule of my Examination, and Faith concerning themselves, which is improper : If with the Spirit that gave them forth, which searcheth the deep things of God (a measure of which is given to me to profit withal) Then is it most congruous to call the Spirit, by way of Excellency, and not the Scriptures, *The Rule*.

7. If the Scriptures are the Rule, they must be so in the *Original*, or *Copies* : If in the *Original*, that is not extant, and so there would be no Rule in being ; for the last of it that was extant, was the Evangelist *John's* History at *Ephesus*, not seen almost these thousand Years : If the *Copies* must be the Rule, it were to be wished we knew which were the nighest to the Original, there being above *Thirty* in Number : This is undetermined, and for ought we see Indeterminable. And that which further confirms what I say, is the *Variety* of *Readings* which we find among those *Copies*, amounting to several *Thousands* : And if the *Copies* cannot, how

can the *Translations* be the *Rule*, so various (if not differing) from the true Sense of the Copies in many things, and one from another? Besides, I would fain know of those of our present Age, who thus contend for the Scriptures being the General Rule, &c. *in Opposition to the Spirit*, upon what foot they receive them into this Place and Authority: Is it by *Tradition*, or *Revelation*? I mean, the *Internal Testimony of the Spirit*; or the *External Award and Determination of Men*: If the former, they must unavoidably come over to us; for then the *Spirit* will, and must be both *Rule* and *Judge*: If the Latter, I ask how are they assured that they are not miserably Abused by *Carelessness* or *Design*; since we see, that using utmost Diligence, both *Translation*, *Transcription* and *Printing*, are subject to numerous Mistakes, and those sometimes very material, against which the Scripture of it self can be no Fence?

But admit there were no Ground for any such Objection, I further demand of our Adversaries, if they are well assured of those Men that First Collected, Embodied and declared them *Authentick* by a Publick Canon? Which we read was in the *Council of Laodicea*, held 360 Years after Christ, though not as they are now received: During which time They had been tossed and rumbled through many Hands, and of many Judgments and Opinions. Some were receiv'd, and some rejected, and doubtless many *Thousands* of times transcribed; and it is not improbable

probable that they were also abused. If they miss in their Judgment here, they are gone till they come to us. I say, how do they know that these Men rightly discerned true from spurious? Either their Judgment was infallible in the Matter, or it was not: If it were, then there was such a thing as *Infallibility* since the Apostles Days, which is a Contradiction to your selves. But be it so that they were infallible; how came you to be assured they were so? Not by *Inspiration*; for that is dangerous Doctrine with you: Which way was it then? Not by *Tradition*. Was it by the *Scripture*? That were to say that the Scripture tells you that those Men that collected it for true, were Right in their Judgment: But we are yet to find any such place, and if it were so, that would but beg the Question. I cannot see any other Ground, besides your very great *Indulgence* to their Choice, which you call *Poper*y, and *believing as the Church believes*, in other Folks. But if these Men were *fallible*, as your Opinion makes them, and their own Determinations prove them, what then? Doubtless your Condition will be very uncertain.

Now, sure it is that some of the Scriptures taken in by one Council for *Canonical*, were rejected by Another as *Apocryphal*; and that which was left out by the Former for *Apocryphal*, was taken in by the Latter for *Canonical*. Now visible it is that they contradicted each other, and as true that they

both erred, respecting the present Belief; For your *Canon* and *Catalogue* vary from theirs, and, let me say without Offence, from any *Catalogue* you can produce. Behold the *Labyrinth* of *Incertainties* you run your selves into, who go from that *Heavenly Gift* in your selves, by which the Holy Scriptures are truly Discerned, Relished and Distinguished from the Inventions and Abuses of Men!

8. Furthermore, If the Scriptures were the *Rule* of Faith and Life, &c. then because they cannot be the Rule in their *Translations*, supposing the ancient *Copies* were *Exact*, it cannot be the Rule to *far the Greatest Part* of Mankind; indeed to none but *Learned Men*: Which neither answers the Promise relating to Gospel-times, which is universal; nor the Necessity of all Mankind for a *Rule of Faith and Life*.

9. That the Scriptures are not the Rule of Faith and Life, is proved from those voluminous Discourses of *Cases of Conscience* that are extant among us: For had the Scriptures been as sufficient as the Nature of the Rule of Faith and Life Requireth, there had been no need of such Tracts: Every Man might have read his own Condition laid down in Scripture without those numerous Supplements. Doth not your own Language and Practice prove its Insufficiency to that End, at what time you both exhort to, and go in secret to seek the Mind of the Lord in this or that important Affair? Why do not you turn to Chapter and Verse for Satisfaction,

isfaction, if the Scripture be appointed of God for the General Rule? Strange! That what is so common in the Mouths of all sorts, *viz.* God direct you (which implieth Inspiration and Revelation, or immediate Council or Guiding from God) should not be known, much less acknowledged by you in our Writings; but disdained with such scaring Epithetes, as *Enthusiasm, Familism, Fanaticism, Quakerism, &c.* In short, there are a * Thousand Cases, and not a few occurring almost daily, in which the Scripture cannot be our plain and distinct Rule and Guide: Yet has not God left himself without a Witness in any Bosom; for his Grace that brings Salvation has appeared unto all Men, teaching them that believe in it, to deny Ungodliness and worldly Lusts, and to live soberly, righteously and godly in this present World. And Christ Jesus the Eternal Word has for that End lighted every Man coming into the World (*viz.*) to Discover, Reprove, and Instruct about Faith and Practice. But it may be, and is objected by some;

There's not laid down in Scripture any general Rule how to follow before Magistrates; and to act in Times of Sufferings.

John 1. 9.
Titus 2.
11. 12.

Obj. If this Law and Light in the Conscience had been enough, what need had there been of Scripture?

Ans. The same Argument will hold against God, Christ, his Spirit and Grace, all which are sufficient, notwithstanding the Use and Benefit of Scripture. The Case was this: Man's Mind being estranged from the

Light and Spirit, through its wandrings after Visible and Perishing things : And in as much as the Light became thereby vailed from him, the Spirit as it were quenced, and the Law defac'd, God in peculiar Mercy to the *Jews*, according to his Covenant with faithful *Abraham*, superadded, or Repeated (as *Ursin* terms it) the *Law inward*, by a Declaration of it Outwardly ; that both God might not be without an outward Witness, as well as an inward (they having so much lost the Feeling thereof) And likewise more deeply to strike their Minds, by their Senses (into which their Minds were gone) and to meet them abroad, where they were roving and wandering from the *Law*, and *Light within*.

As it is great Vanity and Weakness to infer *Insufficiency* to the Light from the *Imbecility* and *Darkness* that are in Men, which is ; so is it from God's superadding Scripture, and other external Assistances to Men in that State. Since their Blindness is occasioned through their Rebellion to the Law and Light within. What ! would such have God, his Light and Spirit appear to, and converse with Peoples outward Senses ? That can't be : The one is too Spiritual, the other too Carnal for any such thing. Or are they Insufficient, because they converse with Men through these exteriour things, suited to that weak State ? Or tell me if the considerablest part of Scripture be any more than the declared Knowledge and Experience of such

as were come to a more improved State in the Teachings of that Light and Spirit; which is therefore given forth, that others loytering behind, might be stirred up and the more prevailed with to follow them, as they had followed the Lord in the Light of his Spirit? Certainly it can never be that Scripture should impeach the Light of Insufficiency, when that very Scripture is but the Mind and Teachings of the Divine Light in others, declared or recorded. Does the Declaration jarr or make weak that from whence it came? Or because of God's Condescension for a time to External Mediums, shall they turn the Light and Spirit out of the Office of Rule and Judge? Or is to *lay down* Instituted Religion, as some ignorantly talk, to press after that which was before, and ends those temporary things? The Law outward, as a Rule, was but as *Moses* till the Son came. *The Servant abideth not in the House for ever.* The written Law held its place but till the inward rise in *more Glory and Brightness*; or rather, till People became more capable of being turned to it, and living with and in it? *In those Days, said the Lord, I will write my Law in their Heart, &c.* They who say otherwise of Scripture, do pervert and abuse it; for there is nothing more clearly laid down in it, from Beginning to End, than the *Rule and Reign of the Spirit.* *My Kingdom, said Christ, is not of this World.* Again, *The Kingdom of God is within: I will write my Law in their Hearts, and place my Fear in their*
John 18.
36.
inward

inward parts. All thy Children shall be taught
 of the Lord, and in Righteousness shall they be
 established. I will pour out my Spirit on all
 Flesh. The Grace of God that brings Salvation,
 hath appeared to all Men, teaching, &c.

Obj. But if the Law engraven and delivered
 to Moses, was a Rule to the Jews; why should
 not the Law deliver'd by Christ, and written by
 his Apostles, be the Rule to Christians?

Ans. Christ left nothing in writing for
 the Rule of Faith and Practice that we hear
 of; and it is not to be thought that he was
 less faithful in his House than Moses: And
 doubtless, had he intended the Rule of his
 Followers to have been a written Rule, he
 would have left it upon Record with all Pun-
 ctuality, This must be believed, and That done,
 on Pain of Eternal Death. Nor did his Fol-
 lowers write in the Method of a Rule, as the
 Law was written; nor did they So call or
 recommend what they writ.

But this leads me to my Eighth Reason
 why the Scriptures cannot be the Rule under
 the New Covenant, &c. For admitting the
 Law written by Moses were The Rule (A
 Rule I grant it was) to the Jew outward,
 yet Christ, the Spiritual Leader of a spiritual
 Israel, writeth his spiritual Law in the Heart,
 as Moses, the Outward Israel's Leader writ
 the Law upon Tables of Stone. This was
 God's Promise, and the Priviledge and Blef-
 sing

sing of the New Covenant, that as the Out-
 ward Jew had an *Outward Law*, for a *Dir-
 ector*, the Inward Jew should have an *Inward
 Law* for his *Director*: And as the outward
 Jew had an *outward Priest*, at whose Mouth Mal. 2.
 he ought to seek the Law, so the Jew *Inward*, Heb. 7.
 and *Circumcision in Spirit*, has an *Inward* 25, 26, 27
 and *Spiritual High-Priest*, whose Lips preserve
 Knowledge; at whose Mouth he is to receive
 the Law of Life. And *This* is his Rule, even
 He who is the Ruler of his People Israel,
 who reigneth in Righteousness, and of the Isa. 9. 6, 7
 Increase of whose heavenly Government
 there shall be no End. The *King*, *Ruler*,
Judge, *Law-giver*, *High-Priest*, *Law*, *Rule*,
Temple, are all *Spiritual*: so the Scriptures
 inform us; *My Kingdom*, said Christ, *is not*
of this World. Again, *The Kingdom of God is* Luke 17. 20.
within: *I will write my Law in their Hearts*, 21.
and place my Fear in their inward Parts. *They* Heb. 8. 10.
shall be all taught of me; and in *Righteousness* Rev. 21. 3.
shall they be established, *The Tabernacle of God is*
with Man; *He will dwell with them*, *I will*
pour out my Spirit on all Flesh. *The Grace hath* Joel 2. 28.
appeared to all Men, *teaching*, &c. *A Measure* Tit. 2. 11.
of the Spirit is given to all Men to profit withal. 12.
The Inspiration of the Almighty giveth Under- Job 32. 8.
standing. *Whatsoever may be known of God is* Rom. 1. 18.
manifest within. *Walk in the Spirit*: *If ye* Gal. 3. 16.
walk in the Light, &c. *Come let us walk in the* 1 John 1. 7.
Light of the Lord. *And there needed neither Sun* Isa. 2. 5.
nor Moon to shine; for the *Glory of God* did *light-* Rev. 21. 23.
en it, and the *Lamb* was the *Light* thereof. *As*
many as walk according to this Rule, *Peace be on* Gal. 6. 15.
them, 16.

them, and Mercy, and upon the Israel of God, &c. What Rule? Not that of the Old Legal Creation which then passed away; but the Rule

Galat. 6. 16. τῷ κα-
 νόνι τούτῳ, in this Rule;
 as it is translated, Phil. 3. 16.
 which is spoken of the Mea-
 sure of Attainment: And Gro-
 tius saith, in the Manuscript,
 Rule is not; so it must be un-
 derstood, let us walk in the
 same Attainment; as also in
 2 Cor. 10. 13, 15. in which
 three Places that word is only
 found: See Erasmus, Vata-
 blus, Zegerus, Cameron. Jac.
 Capellus and Grotius, on those
 places, none whereof can be
 drawn to the Scriptures. Ze-
 gerus interprets this Place of
 Gal. 6. 16. thus, 'They that
 have followed the Form of
 Life, or Rule of the new
 Creature, having turned a-
 way from the invalid Cere-
 monies of the Law; Peace,
 &c. Drusius explains it from
 Chap. 5. 6. The new Creation.
 i. Faith which worketh by Love.
 Grotius saith, 'Rule here is
 a Way made as to a Rule
 that is plainly Right; such
 is that Way of the new Cre-
 ation, which was foretold,
 Isa. 42. 9. And signifies the
 State of the new Man, of
 which Paul speaks, Col. 3.
 10. Eph. 2. 15. Rom. 6. 4.

of the καὶν κτίσις, or
 new Creation, as it may
 be rendred, and as Dru-
 sius cites one to have
 interpreted it; and Gro-
 tius also does interpret
 it: Which is the Way
 of Life Isaiah spoke of;
 An High-Way there shall
 be, and it shall be called
 the Way of Holiness; the
 Unclean shall not pass o-
 ver it, and wayfaring
 Men, though Fools, shall
 not err therein: There
 shall be no Lyon there, nor
 ravenous Beast go thereon,
 but the redeemed shall
 walk there; which
 Way, Teacher, Guide,
 Rule, Light, Spirit,
 and holy Unction that
 directs and keepeth in
 steady Paths of Truth,
 is Christ Jesus our Lord.

Obj. But do you not turn the Scriptures off
 for an Uncertain and Unserviceable Writing,
 and as good as reject and deny them altogether?

Ans.

Ans. Some indeed, to render us odious to all Protestants, have said as much in our Names as the Consequence of our Principles; but not without great Injustice to us.

The Scriptures are uncertain upon their Foundation, but not upon ours. Doth our manifesting their Faith concerning the Scriptures, to be grounded upon their own Imaginations or humane Traditions, make void the Scriptures or render them uncertain? By no means; for we would have them received upon the Spirit's Testimony and Evidence which gave them forth. And though we cannot allow them to be *The Rule* of Faith and Life under the Dispensation of the Gospel, which is *Power* and *Life* it self; yet are they to be reverently *Read, Believed and Fulfilled* under the Gospel. For notwithstanding the Law written upon Stone, was not *Paul's Rule*, after the Son of God was Revealed in him; yet the Son of God taught *Paul* to fulfil the Righteousness declared by that Law. If it be to deny and reject (as some have enviously said of us) yea, to vilifie the Scripture, because we cannot allow it to be *The Rule*, &c. *Paul* then may be said to deny, reject and vilifie the written Law, at what time the Law of the *Spirit of Life* in Christ Jesus became *his Rule*. There is a great Difference between asserting that the Spirit is the Rule, and casting away and vilifying of Scripture. And indeed it is but an old Fetch of the Devil's, to pretend Honour to the Letter that he might the more unsuspectedly

unsuspectedly oppose the bringing in of the Dispensation of the Spirit; which the Letter it self testifies of and to. They that come to be led of the Spirit, arrive at the End for which the Scripture was given forth: The Apostle *John* did as good as say the same thing, when he told them to whom he wrote, *That the Anointing which they had received and abode in them, would lead them into all Truth; and that they needed not that any Man should teach them:* To deny this to have been the Saints Teacher, is to deny as plain a Proposition as is in the whole Scripture: And that one Age of Christianity should have one Rule, and another Age another Rule: That Age the Spirit, and This but the Letter, is more then any Man can prove: Yet did *John's* so writing to the Believers invalidate the Scripture, or vilifie his own Epistle? I would think none could talk so idly. How then doth our Exalting the Light and Spirit of Christ, which fulfils the Scriptures (by bringing such as are led by It to enjoy the good things therein declared) reject and vilifie the Scriptures? Does our living up to them by an higher Rule make us to deny and reprobate them? *Erasmus* and *Grotius* think them then most to be valued, when Men are Witnesses of their Truth in themselves: See them on 2 *Pet.* 1. 19, 20. I do acknowledge they contain an Account of several heavenly Prophecies, Godly Reproofs, Instructions and Examples that ought to be obeyed and followed.

Obj.

Object. If so, Then how are they not A Rule of Faith and Life.

Ans^r. A Rule and the Rule, are two things. By *The Rule* of Faith and Practice, I understand, *the Living, Spiritual, Immediate, Omnipresent, Discovering, Ordering Spirit of God*: And by *A Rule*, I apprehend some Instrument, by and through which this Great and Universal Rule may convey its Directions. Such a Subordinate, Secondary and Declaratory Rule we never said several parts of Scripture were not: Yet we Confess the Reason of our Obedience, is not merely because they are there written (for that were legal) but because they are the *Eternal Precepts of the Spirit* in Mens Consciences, There Repeated and Declared. It is the *Testimony of the Spirit* which is *The True Rule* for believing and understanding of the Scripture; therefore not the Scripture, but the *Spirit of Truth* must be *The Rule* for our believing and understanding Them. Thus held the Ancients.

Tertullion faith, *Worldly Wisdom* the Lord calls Foolishness, he hath chosen the foolish things of the World to the confounding of Philosophy; for that is the Matter of *Worldly Wisdom*, a divine Interpreter of the divine Nature and Dispositions.

Justin Martyr in Exposit. fid. *The Interpretation of the Scriptures* is to be accommodated to the Will of the Doctrine of the Spirit; and not to humane Reasonings.

Hieron

Ep. Robi
Sand. do
Regul.
Conf. Pract.
4^{ta}. sect.
3¹.

Tertul. do
Prescript.
Hercat.
pag. 204.

Dell. Con-
f. of
Simp. P.
89, 90.

Hieron Tom. 4. 70. *Hieron saith, The Scriptures (must be) opened with Spiritual Exposition.*

Bp. Jewel, p. 532. *Epiphanius saith, Only to the Children of the Holy Ghost all the Scriptures are plain and clear.*

Nor were the most approved Protestants of any sort (who have been so reputed in Opposition to Popery) of another mind. It is the Substance of the Fourth Article exhibited against the Lutherans in the Council of Trent, as an Erroneous Doctrine they held, That to understand the Scripture, neither Gloss nor Comment is necessary ; but only to have the Spirit of a Sheep of Christ's Pasture.

Erasmus on 1 Pet. 1. 19. *Erasmus tells us, What Man sets forth by Man's Device, may be received by Man's Wit : But the thing that is set forth by the Inspiration of the Holy Ghost, requireth an Interpreter inspired with the like Spirit ; and without the Inspiration of it the Secrets of God cannot be known.*

Luther Tom. 3. fol. 169. *Luther giveth us his Mind thus, The Scriptures are not to be understood, but by that very Spirit by which they were writ.*

Peter Martyr, that famous Italian Protestant, teacheth us, The Spirit is the Abettor, by which we must assure our selves for understanding of the Scriptures, that thereby we must discern between Christ's Words, and a Strangers (quoting Christ's words) My Sheep know my Voice, and several other places of Scripture.

Ibid. p. 27 c. 18. *Again, The Spirit of God revealeth the Truth in the Scriptures.*

H. Bullinger

H. Bullinger Decad. 4. Serm. 8. Men fetch the Understanding of Heavenly Things, and Knowledge of the Holy Ghost from **No where** else, but from the same Spirit.

John Bradford answer'd to the Arch-Bishop of York thus, We know the Scriptures, as Christ's Sheep, by the same Spirit that wrote and spake them, being thereby assured, &c.

Book of
Martyr 3
vol. p. 298.

Calvin teacheth thus in his Institutes: It is necessary the same Spirit that spake by the Mouth of the Prophets, should Pierce into our Hearts, to perswade us, that they Faithfully Delivered that which was committed to them of God.

Calvin. In-
stit. lib. 1.
cap. 8.

Beza saith, That the Way of understanding Prophecies, and referring them to the right Scope, must be sought or fetcht from the same Spirit, which dictated them to the Prophets themselves; and more to that purpose.

Beza on
2 Pet. 1. 19.

W. Tindal, call'd the English Apostle by J. Fox, saith, It is impossible to understand in the Scriptures, more than a Turk, for any that hath not the Law of God writ in the Heart to fulfil it.

Tindal.
Works, p.
319. by 80.

Bp. Jewel says thus against Harding, 'The Spirit of God is bound neither to Sharpness of Wit, nor to abundance of Learning: Flesh and Blood is not able to understand the Holy Will of God, without Special Revelation: Without This Special help and Prompting of God's Spirit, the Scripture is to the Reader, be

Jewel agal.
Harding, p.
532, 534.

' he never so Wise and well Learned, as the
' Vision of a **Sealed Book**.

D. Ames
against Bel-
larm. 1. 1.
c. 5. Thef.
32.

D. Ames, a great Father of the *Independents*,
saith upon occasion of *Bellarmin's* words;
' The *Anointing of the Holy Spirit* doth reach
' the Faithful, to understand those things
' which they received of the Apostles; there-
' fore to understand the Scriptures in those
' things which are necessary to Salvation,
with more to that purpose.

Vatablus on *Job* 32. 8. with *Drusus*, *Clarius*
and others, speak to the same effect.

G. Cradock
Divin. drops
page 217.

G. Cradock, a famous Independent Preacher,
preach'd, ' That the Scripture is a *Speechless*
' Thing without the Spirit.

'C. Goad!
Refr. drops
page 12.

Ch. Goad, an Eminent Separate in his Works,
stil'd B. D. of K. College in *Cambridge*, and
an Independent Pastor, thus taught, ' There is
' no Knowledge of Christ, nor of the Scrip-
' ture, but by *Revelation*.

Exercit. 2,
7.9. against
Quak.

D. J. Owen, a Man of greatest Fame
among the present *Independents*, saith, ' The
' *Publick, Authentick and Infallible Interpreter* of
' the holy Scripture, is He who is the Au-
' thor of them; from the *Breathing* of
' whose Spirit it Deriveth all its U-
' rity, Perspicuity and Authority.

So that we see, upon the Judgment of ma-
ny considerable Persons, the Scripture is no
Rule for our believing and understanding of
It self; and therefore not *The Rule of Faith*
and Practice concerning the things therein
declared.

I will give a short Instance in Christ's words about *Regeneration*: He taught (and strange it was, no doubt, to wise *Nicodemus*) That unless a Man be born again, he cannot see the Kingdom of God. This is as plain a Proposition as can be laid down, and may be credited *Historically*: But what is that to the Knowledge and Experience of the New Birth? That they are never like to be informed of there. Nor can that Scripture be my Rule in that Heavenly Travel, respecting the many and wonderful Trials and Exercises that are to be met with in the way to It: Neither can any other Writing whatever. This only is the Office of that *Spirit and Word Immortal*, by which we are begotten again. What then is my Rule, to inform, order, strengthen and lead through the whole Operation, but the *Same Spirit*? All Doctrinal Scripture was experienced before written, or they had not been true Witnesses who wrote it.

Now that which was their Rule can only guide us into the same Experiences; nor are they to be rightly known before experienced: Do my Will, and you shall know more of my *John 7:17* Doctrine, saith Christ. I read the History of such things; This saves not: Neither can the History be the Rule leading into the *Mystery*. That belongs only to the Spirit, that searcheth out the deep things of God. *1 Cor. 2:10* Consequently the Spirit, and not the Scripture, is the Rule for So believing and living.

Obj. But is not this to make void the Protestants Plea against the Papists, viz. That the Scriptures are the Rule of Faith and Practice?

Ans. No such matter: For the Question was not, Whether the Spirit of Christ or the Scripture was the Rule; But, Whether the Scripture, which is God's Tradition, or Popish Traditions were the Rule to measure the Truth of Doctrines and Practices by? We grant that particular Scriptures, rightly understood, may measure what is agreeable or disagreeable to them: That is, such Doctrines and Practices as are contrary to that part of Scripture, more particularly relating to our days, are questionable by the Scripture; especially since all Parties pretend that what they say and do is according to Scripture: Yet this concludes not the Scripture to be *The General and Evangelical Rule*.

Obj. But if God had not revealed those things that are in Scripture, by it to us, how could they have been known by us?

Ans. They were known by the Light and Spirit of Christ before they were written (for from being written they are called Scripture) Therefore it is said, That the Prophets searched diligently what, and what manner of Time the Spirit of Christ, that was in them, did signify, when it testified before hand of the Sufferings of Christ. Nor are

are they ever the more reveal'd to the blind and dark Mind, because they are written. The Myſteries of Regeneration are as *Puzzling* to Natural Wit and Earthly Wiſdom, as before. Therefore well ſaid *Epiphanius*, 'Only to the Children of the holy Ghoſt all the holy Scriptures are plain and eaſie. Mens going to hammer out Principles, without this Infallible Guide and Rule, hath been the Cauſe of that great Confuſion that is over Mankind about Religion to this very day.

Obj. But how elſe could you have known thoſe Propheſies to be true, for that is not matter of Witneſſing, but Fore-telling?

Anſw. That is an extraordinary Revelation, not falling within the Ordinary Discoveries that are absolutely neceſſary to Man's Salvation, by which he ſhews his Power and Faithfulneſs, that he is God, and can fore-tell, and will bring to paſs. But therefore muſt there be an Extraordinary Light or Spirit, and not rather an Extraordinary Sight and Senſe from One and the Same Light and Spirit in them? Beſides, That which gives me to Believe and Savour it to be from the Spirit, and not by Impoſture, is my Rule for believing it. Now that the Spirit ſo doth, both *Calvin* and *Beza*, as before cited, aſſert for me, viz. 'The Same Spirit, that ſpake by the Mouth of the Prophets, muſt Pierce into our Hearts, to perſwade us, that they Faith-

'fully Declared that which was committed
'to them of God.

Obj. But this Light you speak of could not tell you which way Sin came into the World: That there was an Adam and Eve, that they fell after that manner, and that Sin so entered the World: That Christ was born of a Virgin, suffered Death and rose again: That you ought not to Swear in any case, &c. If the Scriptures had not told you so.

Ans^w. That is boldly said: But consider well: Moses, says the vulgar Opinion, had that Account of the Creation, above Two Thousand Years after it, by Revelation, which we find in Genesis. Now that there could be no Revelation without this Divine Light or Spirit, which is the Life of the Eternal Creating Word, must needs be granted: For, saith the Apostle Paul, the Spirit of God knoweth Only the Things of God; and whatever makes manifest is Light: And that the Spirit and Light are One, tho' Two Names, has been sufficiently evidenced already. If then it was This Light of the Eternal Word, that delivered those past things to Moses, and gave that Prospect of future things to the Prophets, as no doubt it was, if the Scripture be Credible, then to say, the Light or Spirit could not do it, is Blasphemous as well as absurd. Again To argue, because the Light does not Reveal every Circumstance of History to each Individual that hath already an Account there-

1 Cor. 2.

10. 11.

Eph. 5. 13.

of, therefore it could not, is Unreasonable. Were the History of the Transactions of Christ and his Followers wanting, as before *Moses* was that of *Adam* and his Posterity, and that the Lord saw it needful to acquaint Mankind therewith, no doubt but the Light and Spirit which revealed the Account of the Creation, above Two Thousand Years after, to *Moses*, and fore-told several Hundred Years many of those Transactions of Christ by the Prophets, would also have supplied that Want: But inasmuch as an Account is extant, and therefore not needed, that Objection is vain.

Again it does not follow, because every Man has a Measure of Light to Inform and Rule him, that therefore he must needs know all which that Light knows, or is able to Reveal to him. I return that Argument thus upon our Adversaries: They say they have the Spirit of God; *Then they know all that the Spirit of God knows, or can reveal to them*: If the latter be absurd, then the former. Again say they, *The Light within did not reveal Christ to the Gentiles, and that Christ should be born of a Virgin, &c. therefore Insufficient*: I return upon them thus; The Spirit of God, given to the Children of *Israel*, *Neb. 9. 20.* did not acquaint them that Christ should be born of a Virgin, nor much more of his Life and Bodily Transactions; therefore the Spirit of God was Insufficient. The like may be concluded against the Spirit in the Prophets; For 'tis manifest from *1 Pet. 1. 10, 11.*

that the Spirit had not revealed to all the Prophets the Time of Christ's Appearance and Sufferings: Was the Spirit therefore an *Insufficient* Rule to them? But that which falls heaviest upon our Opposers is this, That the Scriptures by their own Argument, are a most *Inperfect Account* themselves of what was done, not relating the hundredth part of things; therefore as *Insufficient* in not relating *what is behind*, as they would weakly render the Light or Spirit in not revealing to every Individual those things which are already past: Nay, they may as well infer *Insufficiency* to the Spirit, or the Light within, *in that it does not now shew all that shall be to the End of the World*, which in their proper Seasons there will be a Necessity to know, as to reflect *Insufficiency* upon it, &c. because it did not fore-tell things that are now past unto former Ages, or *needlessly* Reveal them over again to us in this Age. Neither is *History*, or can it be, the Rule of that Faith and Life we speak of, which are so absolutely necessary to Salvation; which is the Faith that God and not History gives, and that works not by History, but by *Love*, and overcomes the World; by which Millions of *Historical* Believers are overcome, and wallow in the Spirit and Practice of: And the Rule must be answerable to the Nature and Workings of the Faith: The same in Point of Practice, which is Duty Done. Now History, though it inform me of others Actions, yet it does not follow that it is the Rule

Rule of Duty to me, since it may relate to Actions not imitable, as in the Case of Adam and Eve in several Respects, and Christ's being born of a Virgin, dying for the Sins of the World, &c. wherefore this cannot be The Rule of Duty. The like may be said of the Jewish Story, that was the particular Concern and Transaction of that People.

Obj. But these things ought to be believed.

Ans. I say so too, where the History has reached, and the Spirit of God hath made a Conviction upon the Conscience; which, says D. J. Owen, as before Cited, gives them Authority, Verity and Perspicuity: But where this History has not reached any People, or they dye ignorant of it, they are not responsible for not believing any such Passages, as saith Bishop Sanderson. 'Tis one thing to Prelect. 4. say the Scriptures ought to be Read, Believed S. 21, 22. and Fulfilled, and another thing to say they are the Evangelical Rule of Faith and Life: For when I read, believe and witness them fulfilling, I must needs have a Rule by which to Read, Understand, Believe and Witness them: Which being the Divine Light and Spirit of Christ; it must be That, and not, themselves that must be my Rule for so Reading, Understanding and Believing Them.

And further, to prove that the Light and Spirit within the Heathens was sufficient to discover these things, it is granted on all hands that the Sybills had divine Sights: I mean

mean not those made in their Name by some Professors of Christianity, as is charged upon them to gain Authority upon the Gentiles, against which *Blundel* writes: But those that are acknowledged, who prophesied of a *Virgin's bringing forth a Son*, and that he should *Destroy the Serpent*, and *Replenish the Earth with Righteousness*, as is before cited out of *Virgil*, who took it out of the Remains of *Cumæa's Verses*, then among the *Romans*.

And for the Practical Part of the Objection, *viz.* How should we have known it had been Unlawful to Swear at all in any Case, if *Mat. 5. 34.* had not been (which is of most weight in this Case, because it is matter of Duty, and called particularly by some an *Evangelical Precept*, being a Step above the Righteousness of the outward Law among the Jews) I have this to say for Proof of the Light's Sufficiency.

There were among the Jews themselves, long before Christ came, an entire People, that would not Swear; to wit, the *Esseni*:
They keep their Promises (says Josephus)
and account every Word they speak of
more Force than if they had bound it with an
Oath: And they shun Oaths worse than Per-
jury; for they esteem him condemned for
a Lyar, who without it is not believed.

Philo writes to the same purpose, and taught himself, that it was best to abstain from Swearing; that one's Word might be taken instead of an Oath.

And

Josephus,
Wars of the
Jews, l. 2.
c. 7.

Philo, de
spec. leg. &
decalog.

And *Pysthagoras*, in his Oration to the *Crotonian Senators*, exhorted them thus, 'Let no Man attest God by Oath, though in Courts of Judicature; but Use to speak such things that he may be credited without an Oath.

*Laert. Her-
mip. & Orig.
contr. Cels.*

The *Soythians* are said to have told *Alexander* of themselves, 'Think not that *Soythians* confirm their Friendship by Oath; They Swear by keeping their Word.

*Quint. Cur-
tius, vi vit.
Alex.*

And *Clinias*, a Greek, and follower of *Pysthagoras*, rather chose to suffer the Fine of Three Talents (which make 300 l. English) than to lessen his Varacity by taking of an Oath. Which Act was greatly commended of *Basilias*, who upbraided the Christians of his time with it: Thereby (after our Adversaries Way of drawing Consequences) preferring the Light of the Gentiles before the Light of the Christians: Though indeed the Light was and is always One in it self: But the Christian did not live up so closely to it as the Heathen did, and therefore took a greater Liberty, and walked in a broader Way.

*H. Grotius
on Mat. 5.
34.*

I would now know of our Opposers if they can yet think the Light that preach'd This Doctrine in the Mount, was the same with that Light that shined in the Consciences of those Gentiles, so many Hundred Years before that Sermon was writ or preached, who so plainly believed, practiced and taught it, Yea or Nay? Perhaps some will yet stick out, while the more moderate will submit, and conclude Ignorance and Folly have

have made all this Opposition against us, and that of a Truth, *The Voice which cried*, Prov. 8. 4, 6. *Unto you, O Men, I call, and my Voice is to the Sons of Men; hear for I will speak Excellent Things*, was also heard by the Gentiles; and that what concerned the Doctrine of Holy Living was not hid from them: I mean, *Evangelically* so; provided Christ's *Heavenly Sermon* upon the Mount, related by *Matthew* the Evangelist, may be esteemed *Such*: For their Writings flow with *Amens* thereunto.

But allowing our Adversaries that the Voice was then so *Low*, and the Manifestation of the Light so *Small*, as it discovered not many of those things before-mentioned; could that give reasonable Men Ground to conclude, Therefore the Divine Wisdom or Light was *Insufficient*; or that the Divine Wisdom or Light was not then, and should not in other Ages become *The Rule and Guide* of the Children of Men? Yet such false Consequences have been the Corner-Stone and Foundation of our Opposers Building against us; and no reasonable Man, I think, will attempt to clear it from being a *Sandy One*,

O F T H E

Judge of Controversie.

I Shall explain what I mean by these Terms.

A *Judge*, is one that has not *only Power* to determine, but *Discerning* to do it *Rightly*.

Controversie, is a Debate between two Parties about the *Truth* or *Falshood* of any Proposition to be determined by that *Judge*.

From whence I am led to assert, that the Judge of Controversie must be *certain and unerring*.

And though this may seem strange to some, 'tis nevertheless true in it self: For if the Judge be *fallible*, he may indeed silence the Contending Parties by his Authority, but not the Controversie by a *certain* Judgment, since he may as well determine *Falsly* as *Truly*. So that Controversie can never be rightly determined by a fallible Judge, therefore He is no true Judge of Controversie. Indeed it is absurd, and a Contradiction in it self to think otherwise; since he that is uncertain can never be certain of his Decision: And if not a certain one, then none to the Purpose. Nor ought any Person, no otherwise judged, that is persuaded of the Truth of his Cause, to let fall his Belief upon so Doubtful a Determination; since he moves not only without Conviction, but a-
gainst

gainst Conviction: And which is worse, he is not ascertained of the Truth of what he is required to submit to. Therefore of all People they are most condemnab^{le}, who, notwithstanding they keep so great a stir about Religion, and sometimes use coercive Means to compass their designed Uniformity, acknowledge to us they are not Certain of their own Faith.

Book Mar.
tyr. vol. 3.
P. 475.

Since then the Judge must be unerring, it will be worth our while to consider, where this infallible Judge is to be found. *There is none Good but God*, said God himself, when manifested in the Flesh, that is, Originally, or as of himself: So truly there is none Infallible but God, as of himself; yet as the supreme Good is communicated unto Man according to measure; so (as well says Bp. Latimer) is there Infallibility, Certainty or Assurance of the Truth of things given to Man according to Capacity: Otherwise Men would be oblig'd to believe and obey, and that upon Damnation, those things concerning which there can be no Certainty whether they be true or false.

Immanuel, God with Men, as he is their Rule, so their Judge; he is the Law-giver, and therefore the best Interpreter of any Point that may concern his own Law: And Men are so far Certain as they are subject to his Voice, Light, or Spirit in them, and no farther; for, *humanum est errare*, Man is Errable. Nor can any thing rescue him out of Error, or preserve him from the Infections

ons of it, but the sound and certain Judgment that God, by the *Light* of his *Spirit* gives unto him.

Obj. *But is not the Scripture the Judge of Controversie?*

Ans. How can that be, since the Question most times arises about the Meaning of Scripture? Is there any place tells us, without Interpretation, whether the *Socinian* or *Trinitarian* be in the Right, in their differing Apprehensions of the *Three that bear Record*, &c. also the *Homousian* and *Arrian* about Christ's *Divinity*; or the *Papists* or *Protestants* about *Trans-substantiation*? If then things are left undefined and undetermined, I mean Litterally and Expressly, in the Scripture; and that the Question arises about the *Sense* of Words, doth the Scripture determine which of those Interpreters hit the Mark? As this is not reasonable to think, so must it be acknowledged, that if Interpretation decide the Matter in Controversie, then not the Scripture but the *Interpreter* must be the Judge.

Now this Interpreter must either interpret by his own meer Wisdom or Spirit, called by the Apostle, *1 Cor. 2. 11.* the Spirit of a Man; who by weighing the Text, consulting the Intent of the Writer, comparing places together, gives the Judgment which the Scripture does not give of it self, or, from the Spirit of God, which gives Understanding,

ing, as *Job* 32. 8. and as the same Apostle saith, in the same place, *searcheth the deep things of God*: If the first, then a *Fallible*; If the last, then an *Infallible Judge*.

I would fain know, whether it was the Scripture or the Holy Ghost that presided among the Apostles, when they were come together, *Acts* 15. when they said, *It seemeth good to the Holy Ghost and to us*, &c. If the Holy Ghost, then pray give us a plain Scripture to prove we are to have another Judge now; If that cannot be done, then we must have the *Same*, and consequently an *Infallible Judge*, viz. the Spirit of Truth which leads Christians into all Truth, and is given of God, by Christ for that very End.

Obj. 'Tis granted that the Spirit is Infallible: But how shall I know that any Man determines a thing by this Spirit, and does not rather obtrude his own Sense upon us, under that specious Pretence.

Ans. By the same Spirit; As well said G. Crad. Quab. Cradock, 'The Way to know whether the Spirit be in us is its *Own Evidence*; And that is the *Way* to know it in others too: And the Man that hath the Spirit, may know the Spirit in another; There is, saith he, 'a kind of *Sagacity* in the Saints to this Purpose. Which is also true in the Judgment of abundance of Protestant-Writers: For as they held that no Man could know the Scriptures but by the *same Spirit* which

G. Crad.
Divine
Drops, P.
10.

which indicted them; so consequently that the *Same* Spirit only could assure him of the Truth of the said Interpretation. And *Peter Martyr*, as before quoted, tells us, The Holy Ghost is the *Arbiter* or *Judge*. Also *D. J. Owen* saith, That the Holy Ghost is the *Only Authentick Interpreter of the Scripture*: And if the *Only Authentick*, then the *Only and Infallible Judge*; then the Judge of the *Mind or Meaning* of Scripture, is both an *Only* and an *Infallible Judge*. But to wave this: Does not the very same Objection lie against the Sense of Scripture, since one says This is the Sense, and another That? To know God's Mind Men must come to God's Spirit, else Difficulties of that sort are Insuperable.

In short, It were greatly to be wisht that all Men would hold themselves unconcern'd, in disputing about what they have not received an Assurance of from the Holy Spirit; since they beat but the Air and obtain no solid Satisfaction, neither can they upon any other Bottom. God never prostrates his Secrets to Minds disobedient to what they do already know. Let all *Practice* what they assuredly know to be their Duty, and be sparing in their search after *Nice and Unknown Matters*. Weighty and Seasonable was and is the Apostle's Saying, *Nevertheless, whereunto we have already attained, let us walk by the same Rule*: Where he both limits us to the present Knowledge communicated to us, and exhorts us to live up to that; and if any thing be further necessary for us, God in due

Phil. 3. 16.

time will reveal it by his Spirit, that only gives to Know, Discern and Judge of the things that are of God.

Obj. But how will this determine the Controversie, and allay the Fury of Debates that are on foot in the World?

Ans. Nothing like it if Man adhere to it; and if he does not, there is no way left but the Wrath that is to be reveal'd. But most Persuasions are agreed about the absolute Necessaries in Religion, from that Light and Witness God has placed in Man's Conscience, viz. *That God is; That he is a Rewarder of them that diligently seek him; That the Way of God is a Way of Purity, Patience, Meekness, &c. without which no Man can see the Lord:* Nay, they accord in some considerable Matters superadded, as some of them speak, to wit, *That God was manifested extraordinarily in the Flesh; that he gave his Life for the World, that such as believe and obey his Grace in their Hearts, receive Remission of Sins and Life Everlasting.* Now I say, since these things Men generally Consent to, let them live up to them; and forbear wanton Scrutinies after Things or Notions that gender to Strife and Contention, and leave not Mankind better, but rather worse than they found them, and the World would be soon Rid of Controversie. *Holy Living*, and not Disputing, would be the *Business* of Mankind. What more excellent Judgment can be given then that Men

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quit their Contentions about Notions and Opinions, and betake themselves to the *Practice* of that *Good* which God hath already shewn unto them; as spake both the Prophet *Micah* 6. 8. and the Apostle *Paul*, *Rom.* 1. 19. And if any thing be revealed to one more than another, let the rest judge in the *Spirit*, or be silent till God manifest more to them, in order to Right Judgment.

'Tis good to *Try all things*; but we must have *something* to try them by; and what ought that to be, but the *Spirit that searcheth*, and the *Anointing that teaches all things*, which is Truth it self. Here Mankind will live in Love, having at least Natural Affections (now lost by the Barbarity of some of their cruel Religions, or Heats for their Opinions) and a Judgment of things will be made, not from the Rash, Partial, Short-sighted and Froward Mind of Man, but that *Eternal Light and Spirit* that never erred; which, however disgustful to some Protestants in this Age, was no false Doctrine in the Account of *John Philpot* and *Bp. Latimer*, Two great Founders of the *Reformation* in *England*.

1 Cor. 2.
1 John 2.
20, 27.

The first, in his Answer to the Bishop of *Chichester*, reproving his Confidence about true Faith in Christ; *These Hereticks*, saith B. Martyr he, *take upon them to be Sure of all things* vol. 3. p. they stand in. 'Let him doubt (saith *John* 577. *Philpot*) 'of his Faith that listeth; God give 'me *Always* to believe that I am *Sure* of 'true Faith and Favour in Christ.

B. Martyr
vol. 3. p.
475.

The second, in his Answer to Sir *Ed. Baynton*, objecting the Uncertainty of Man in what he calls Truth, thus recorded by *J. Fox*, 'Your Friends deny not, but that certain Truths are communicated to us according to Capacity: But as to my Presumption and Arrogancy; either I am certain or uncertain that it is Truth that I preach; if it be Truth, *why may not I say so?* If I be uncertain, *why dare I be so bold as to preach it?* And if your Friends be Preachers themselves, after their Sermon, I pray you ask them, Whether they be *Certain and Sure* they preach the Truth or no; and send me word what they say, that I may learn to speak after them. If they say they be *Sure*, *you know what follows*; if they say they be *Unsure*, *when shall you be Sure, that have so Doubtful and Unsure Teachers.*

Let not Protestants, *for Shame*, judge us for owning a Doctrine that is *Confessed* to and *Confirmed* by some of the *Worthiest* of their own Ancestors, *viz.* That an *Unerring, Certain or Infallible* Judgment in things *Necessary* to Salvation, is both *Possible* and *Requisite*, and that God communicates it by his Spirit to the Souls of Men.

The Conclusion.

TO Conclude, *Immanuel*, a word suited not only to that Appearance, but the whole Dispensation of the Gospel, imports, *God nigh to or with Men: The Tabernacle of* Rev. 21.
God is with Men; he will dwell in them, and 3. 7.
walk in them: They shall be all taught of me, Isa. 54. 13.
and in Righteousness shall they be established:
 That is, by the Spirit of his Son. And this admits not of any *Book*, or *Literal Rule* or *Judge*, to come between that *Indwelling Spirit of Light, Life and Wisdom* from God, and the *Soul*, as its *Rule of Faith and Practice*.

And because it is the unutterable Goodness of God to People in these latter Days, as the *Sum of Scripture-Prophecy*, thus to make known himself; we are incessant in our Cries unto them, that they will turn their Minds *Inward* (now abroad, and taking up their Rest in the *Externals of Religion*) that they may *hear his Heavenly Voice and Knocks, and let him in, and be taught of him to know and do his Will*, that they may come to be *Experienced and Expert* in the *School of Christ*: For never Man *spoak and taught, as he livingly speaks and teaches in the Consciences of those who diligently hear him, and are willing to be taught of him the Knowledge of his Ways*. The Priest was *Outward*, but he is now *Inward*; the Law *Outward*,

Rom. 11.
28, 29.

Outward, but it is now Inward. And now he is no more a Jew that is one Outward, nor that Circumcision which is outward in the Flesh; but he is a Jew who is one inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God. Which is so far from lessening the Authority of the Scriptures of Truth, that unless This be Man's Rule and Judge in the Reading and Believing of them, he can never understand them Rightly, or keep their sayings Faithfully. And indeed, as before I have expressed, I cannot but say, That Man (whilst unregenerated) setting his Wit and Wisdom to Fathom and Comprehend the Intention of the Holy Ghost in many of those Writings, hath occasioned that Confusion, Darknes and Perplext Controversie, that now so lamentably Pestfers the World: In which State, for all the External Imitations of the Ancients in some temporary and figurative Parts of Worship, I am to tell such, and that from the Spirit of the Lord God of all Truth, *They will never be Accepted.*

The Utmost of that Literal Knowledge, Historical Faith, and Outward Religion, is but as the Old Heavens that are to be wrapped up as a Scroul, and the Old Wine and Bottles that belong not to the Kingdom of God: Such Believers may flatter on themselves, and at last cry, Lord, Lord; But alas! They shall never enter into the Rest that God hath reserved for his Regenerated and Redeemed Children. For under such a Faith and Religion,

ligion, *Envy, Wrath, Malice, Persecution, Pride, Passion, Covetousness, Worldly-mindedness, &c.* may and do prevail; yea, and are *Cloaked*, as with a secure Cover from the Stroak of God's Spirit; infomuch, as when any are moved of the Lord to *Decry* such Fair and Hypocritical Shews of Religion, they are repured *Rash and Censorious*, and presently a Plea must be made on this wise; *Do not we follow the Commands of the Scripture? Did not such and such do so and so?* Which at best are but the Duties of Sacrifice, and not of Obedience: Never regarding from what Ground the Performance springs, whether it be according to the Rule of the *New* or of the *Old Creature*: But abuse and vilifie us for making such Distinctions; as if the Prayers, Preachings, Singings, outward Baptizings and Suppings, &c. of Men in their *own unsanctified Spirits, Strength and Will* were required and accepted of God for *Evangelical Worship*. Thick Darkness, and a Dangerous Presumption! Thus are Men *Out of the Way* concerning both *Faith* and *Practice*, and the true Rule and Judge of Them. They make the former, *viz. Faith* and *Practice*, to lie in an *Assent* of the Understanding to such Propositions, and in an *Imitation* of former Observations, that were at best but *Signs* of good things to come, and the Duties of *Sacrifice* (which is far from the *Immanuel-State*) And the latter, *viz. the Rule and Judge* to be the *Scriptures*; which is but an Account of those Things

Rom. 8.
14, 15.

Things that others were Ruled to, and Directed in by the *Holy Spirit*, before they were ever Recorded or made Scripture; and no other Rule or Judge can so Regulate: For as the *Faith* and *Experience*, so the *Rule* and *Judge* of that *Faith* and that *Experience* must be *One*. God by his Spirit begets *Faith*; God by his Spirit rules *Faith*, and governs the *Life* of his *Children*; for as many as are *Children of God* are led by the *Spirit of God*. The *Scripture*, much of it, is but a *Declaration* of *Faith* and *Experience*; therefore not *The Rule*, or *Judge*: For as *Faith* and *Experience* were before *Scripture*, so the *Rule* and *Judge* were before *Scripture*; because, as I said before, there must be a *Rule* and *Judge* where there is *Faith*; therefore the *Scripture* is not *That Rule* or *Judge*: And before that *Declaration* be answered or fulfilled by any, they must come to the *Faith*, *Rule* and *Judge*, of which *That* is a *Declaration*: So that *Faith* is yielding up to the *Requirings* of *God's Spirit* in us, in full *Assurance* of the *Remission* of *Sins* that are past, through the *Son* of his *Love* and *Life Everlasting*; from whence daily flows *Works* of *Holiness* well-pleasing to *God*; which is more than a meer *Assent* of the *Understanding* to a verbal, though a true *Proposition*. Again; The *Life* of a true *Christian* stands not in *Bodily Exercise*, which says the *Apostle* profits little: Nor in an *Imitation* of the *Ancients* in *Temporary* and *Shaddowy* Things, which the *Hypocrite* as well as the *Saint* can

can do; But in Self-denial and walking in the Spirit, to bring forth the Fruits thereof unto all Godliness, which is the pure and spiritual Obedience, resulting from the Living Spiritual Faith of God's Elect, and the Rule and Judge thereof, is their Author and Beggetter, even the **Spirit of Truth**, which alone gives saving Understanding, Faith and Obedience, and searcheth the deep things of God.

1 Tim. 4. 8.
Col. 2. 20,
21, 22, 23.
Mat. 10. 38
Gal. 5. 16;
22, 23.

O you Professors of Religion, that you would but seriously weigh these things, and examine your selves in God's Sight (for he respects none for their Fair Outside) If this Saving Faith be your Faith, and this Heavenly Life be your Life, and if the Holy Spirit be your Ruler and Leader? If not, you are but Legal, Formal, and in the Oldness of the Letter, and Will-worshipers, which obtains not with God: In which State, not the Wisdom from above, but that which is from below, of the Old Creature, is your Rule: In it you read Scripture, Expound it, Pray, Preach, Sing and Perform all your Duties; and this is not to walk according to the Rule of the **New Creature**; but in a Legal Spirit to make a Gospel-Profession, the End of which, from the Lord, I am to tell you, will be a Bed of Sorrow. Therefore Resist not the Light and Spirit within, but Turn at the Reproof thereof, that you may come to walk in the Way of Life, Daily Life to your Souls, that so you may be quickned and made alive to God in all your

Gal. 6. 16.

Prov. 6.
23.

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Duties,

Duties, and live to him while you live in that Life, which is hid with Christ in God; that being *thus* Born again, and become Renewed in your inward Man, you may perform that Pure and Spiritual Worship, which is of a *sweet Savour* with the Lord; so shall he Bless you with his Heavenly Blessings, and daily Replenish your Souls with the unspeakable Joys of his Love and Salvation. This I heartily desire, and through all Difficulties Incessantly Travel for, in Body, Soul and Spirit, that the All-wise, Good, Omnipotent God may be Known, Served and Obeyed by you, to your Comfort, and his Eternal Honour, who alone is worthy to receive it, now and for ever, *Amen.*

William Penn.

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